NOVEMBER 1947 PRICE 1s. 3d. NET.

The Expository Times

FOUNDED IN 1889 BY
JAMES HASTINGS, D.D.

EDITORS
A. W. HASTINGS, M.A.
Rev. E. HASTINGS, M.A.

Contents

PAGE

I. NOTES OF RECENT EXPOSITION—Sören Kierkegaard—The Christian Ethic of Neighbour-Love—God the Middle Term—The Bishop of Durham on the Anglican Experiment . . 29

II. THE VALIDITY OF RELIGIOUS EXPERIENCE. By Professor H. L. Stewart, M.A., D.Phil., Dalhousie University, Halifax 32

III. JESUS CHRIST, NATURAL AND SUPERNATURAL. By the Reverend O. T. Owen, Easington Colliery, County Durham 33

IV. LITERATURE 37

V. MARRIAGE IN THE BIBLE AND THE EARLY CHRISTIAN CHURCH: II. THE NEW TESTAMENT. By Professor A. H. Curtis, M.A., B.D., Selly Oak Colleges . . . 42

VI. IN THE STUDY—
1. Virginibus Puerisque 44
2. The Christian Year 45

VII. RECENT FOREIGN THEOLOGY. By Professor H. H. Rowley, D.D., Manchester, and Professor D. M. Baillie, D.D., St. Andrews 51

VIII. CONTRIBUTIONS AND COMMENTS—
1. Nehemiah–Ezra. By the Reverend C. T. Wood, B.D., Queens' College, Cambridge . 53
2. Nehemiah–Ezra: A Reconstruction. By the Reverend Sidney Jellicoe, M.A., Chichester 54
3. Rome and Marriage. By Professor C. Lattey, S.J., Heythrop College, Oxon. . . 54

IX. ENTRE NOUS—'Punch' and the Church—Liberty—Poetry 55

VOLUME LIX. No. 2

38 GEORGE ST. : T. & T. CLARK : EDINBURGH
EDITORIAL AND ADVERTISING OFFICES, KING'S GATE, ABERDEEN

SCM PRESS Books

Frederick Denison Maurice ★

by FLORENCE HIGHAM, Ph.D.

The struggle of this great Christian Socialist, theologian and educationalist against the forces of materialism and doubt which sorely pressed the Church a century ago is strongly relevant to our own generation. *(Ready November)* **6s** net

The Holy Communion ★

A SYMPOSIUM *Edited by* HUGH MARTIN, D.D.

"The book is offered as a 'contribution to mutual understanding.' It will not be offered in vain, for in this matter to understand is to desire to share."—*Expository Times.* **6s** net

The Anglican Tradition in the Life of England ★

by A. T. P. WILLIAMS, D.D., *Bishop of Durham*

"A work of first-class intellectual distinction. . . Marked by a judicious temper, by a steady and penetrating insight, and by a literary grace and discipline."—*Spectator.* **6s** net

God's Action within the Soul

by F. H. ALLEN

"The thesis is distinguished by the clarity, cogency and consistency of its arguments. . . . This will be found a useful armoury for the Christian fighter."—*Congregational Quarterly.* **6s** net

The World's Ransom

by E. R. MICKLEM

"If the truth he discourses on is as old as the Gospels his way of stating it makes it new to us. . . . A book by Dr. Micklem is a precious gift and this one has its own special and appealing treasure to bestow."—*Expository Times.* **6s** net

★ These books are supplied to members of the S C M RELIGIOUS BOOK CLUB for **2s 6d.** Members are enabled to build up a library of the most constructive Christian thought at low cost. No entrance fee or subscription. A year's membership (six outstanding new books for 15s) makes a fine Christmas present. Enrolment form and full particulars on request.

AUTUMN LIST NOW READY

56 Bloomsbury Street, London, W.C.1

LET GOD BE GOD

An Interpretation of the Theology of Martin Luther

By PHILIP S. WATSON **10s. 6d.** *net.*

This book—the first of its kind in English—presents Luther as a constructive thinker, whose breadth and consistency of outlook and depth of insight entitle him to rank among the greatest theologians.

ONE INCREASING PURPOSE

By MALDWYN EDWARDS **5s.** *net.*

This Beckly Lecture for 1947 is a contribution towards an understanding of the part God expects us to play in the realisation of His own increasing purpose.

THE AMERICAN CHURCHES

By WILLIAM WARREN SWEET **5s.** *net.*

(*Professor of the History of American Christianity, University of Chicago*)

No other one book contains the material which Dr. Sweet has collected here; it is a fascinating account, and is essential to the understanding of one of the most widespread and influential religious communities in the United States.

EPWORTH PRESS

25-35 CITY ROAD, LONDON, E.C.1.

THE GATES OF THE KINGDOM

MURIEL CLARK

THE AUTHOR'S RARE CHARM AND IMAGINATIVE INSIGHT ARE AT THEIR BEST IN HER LATEST BOOK OF STORIES ABOUT JESUS AND THOSE WHO GATHERED WITH HIM.

5/- net (*postage 3d.*).

FROM ALL BOOKSELLERS

THE CAREY PRESS

95 GLOUCESTER PLACE ~ LONDON, W.1

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

Sören Kierkegaard was both a religious philosopher and a man of religious genius. In the first rôle he flung himself into opposition to the intellectualism or 'higher rationalism' of Hegel. He attempted to show that the real unique existence of the individual, as distinguished from the universal, was the primary subject-matter of philosophy and that the test of a genuine philosophy was its capacity to save the individual, who is not the knowing but only the 'ethically existing' subjectivity. Truth lies not in knowledge but only in action, and can be experienced only through action. And the sole decision open to the individual is that between eternal salvation and eternal damnation.

Here we come upon Kierkegaard in his other rôle, as a man of religious genius. For him there is only one truth, eternal happiness in Christ; and only one proper decision, to live a Christian life. (See Marcuse, 'Reason and Revolution,' 1941.) If in the first rôle Kierkegaard is of importance for the neo-conservative theology as providing an agnostic foundation for the supernaturalism of Karl Barth, in the second rôle he is of even more importance for the neo-conservative theology (and for that matter of the contemporary theology in general) as envisaging the Christian society as founded on individual decisions for Christ.

An article in *The Hibbert Journal* of July, 1947, by J. M. Lloyd Thomas, is entitled, 'The Modernness of Kierkegaard.' It is eloquently written, and pays a very high tribute to the influence of the Danish thinker. It is surely an exaggeration to say that Kierkegaard is 'one of the world's supreme thinkers, the greatest since Plato and second only to Socrates in the judgment of some of his most competent philosophical and religious interpreters.' But we may readily accept the writer's testimony to Kierkegaard's influence upon himself: 'he has moved me beyond all telling . . . he seems to talk to me personally, heart to heart, at my own fireside, and there "meet my condition" as no other recent writer has done.'

The article closes with a remarkable quotation from *Works of Love*, which is Kierkegaard's most important book on Christian Ethics. It was finished in 1847 and published in the following year. It has been recently issued in an English translation, having been rendered from the Danish by David F. Swenson and Lillian Marvin Swenson, with an Introduction by Douglas F. Steere.[1] It is attractively printed and bound, and brings further credit to the Princeton University Press, from which have come in recent years so many translations of Kierkegaard's major works.

It is virtually a volume of sermons. As Kierkegaard's own description of it runs, it contains 'some Christian reflections in the form of discourses.' And the reflections contained in it develop a Christian social ethic in which the true relation of a man to his 'neighbour' is set forth in its various aspects. As the author himself explains, the book is not about love, but about the *works* of love; for it is a book of 'Christian reflections.'

'They concern the works of love, not as if all its works were herein enumerated and described, far from it; not as if the particular works herein described were now described once for all—praise God, that is impossible! For that which in its whole wealth is *essentially* inexhaustible, is also in its least expression essentially indescribable, because it is essentially present everywhere in its wholeness, and essentially incapable of being described.'

The commandment of Jesus, 'Thou shalt love thy neighbour,' dominates the exposition in its first part; in its second part, the Pauline hymn of love. The whole exposition is characteristic of the author, being at once simple and elaborate in style and penetrating in quality, and filled with the aim and purpose of recalling Christendom to true religion—of showing how, as it is put in the Introduction, 'a man might become a Christian when he already was one.'

We shall not dwell on the contents of the book, but shall follow the author of the Introduction in seeking to describe, however briefly, the Christian ethic of neighbour-love as it is depicted by Kierkegaard. There appears to be a certain affinity between Kant and Kierkegaard in the matter of ethical outlook. For they both rest upon the 'categorical imperative.' Neighbour-love is grounded for Kierkegaard 'in the deep earnestness that comes from having God, the unchanging One, lay this command upon us, a command that acknowledges no off-season, no exception, no moratorium, and judges our right to self-concern in terms of whether we have already shown equal concern for our neighbour.'

[1] *Works of Love* (Cumberlege; 21s. net; Princeton, New Jersey; $3.75).

But the Christian ethic of neighbour-love, while of a Kantian formalistic character, is set in a different frame from the Kantian ethic. Its formalistic character is no remote relationship to a noumenal order, but is derived from an intensely personal centre. According to KIERKEGAARD, the Christian ethic involves the Grace of God and a life in active response to that Grace, a life therefore that is lived in inward earnestness.

We conclude by quoting again from the Introduction : ' In the chasm, the hiatus between my interest and my neighbour's interest. . . . KIERKEGAARD places not alone a new factor but a new ground. He places a third party, a third person : the loving God to whom we are hopelessly indebted. In this intensely personal relationship as we love back to Him, he places our neighbour before us. God is made the middle term who lifts this relationship with neighbour up out of all partiality, out of all the vagaries of human feelings, and has us love our neighbour as we love ourselves, and do it always in the light and power of our love for Him.'

Those who were interested in the Archbishop of York's book on ' The Claims of the Church of England ' (reviewed in the October number) will find much to attract them in what might be called a companion volume by the Bishop of Durham, *The Anglican Tradition in the Life of England*.[1] The latter is on quite different lines. Dr. Garbett's book was pure and admirable propaganda, written with charity and breadth of sympathy. Dr. WILLIAMS' book is not a defence of the Church. Neither is it a history of the Church. It is a ' historical essay ' rather than a ' short history.' It is commentary, not narrative, in the main.

What Dr. WILLIAMS does is to trace, century by century, the growth of what he calls the ' Anglican experiment ' from the Reformation onwards to the present day. Anglicanism is difficult to define. Its nature is not found in official documents. It can only be understood by its history. W. P. Ker in his essay on the English ballad, when faced with a similar difficulty, takes some great examples of a ballad and says : ' The ballads are like these ; we know a ballad when we see it.' Dr. WILLIAMS adopts the same method. The Anglican Tradition is clearly seen and understood in its life and variety on the English stage.

Anglicanism began its career in the sixteenth century at the Reformation. In a real historical sense it was a new beginning. There had been close relations with the Papacy, but these were destroyed and on the ruins Anglicanism grew. Yet it cannot be isolated from the earlier history of English Christianity. It steadily maintained its essential continuity in faith and doctrine with the primitive Catholic Church and its growth from New Testament roots. And in regard to worship and creed what gave Anglicanism its special form in the Reformation settlement was its tentative caution.

But it is clear that in its first century Anglicanism was finding its feet and feeling its way. It held fast to the Royal supremacy, the rejection of the Papacy, to an English Bible and Prayer Book, to an appeal to Scripture and primitive tradition, to the exclusion of certain accretions of ceremony and dogma, to the retention of the Episcopal order and the ancient ministry. It was nursed through the dangerous years by a strong monarchy ; it encouraged a decent and orderly worship, it appealed to sound learning ; it left a good deal in lay hands, which was congenial to a people who joined a respect for the clergy with a rooted doubt of their practical intelligence in the world's affairs !

The Elizabethan Age was marked by strenuous defence against definite attacks and in justification of the Anglican way and its difference from other ways. The main attack was from the side of Rome ; it was often contended that in breaking its links with Rome the English Church had broken utterly with the past and was merely a piece of ' newfangledom.' The Church owed much to Archbishop Parker for his answer to this, an answer that hardly needs detailed statement today. In regard to other systems, like Calvinistic communions, Anglicanism pursued what is notoriously called the *via media*. It left Rome on the one side, and it as definitely left Geneva on the other, though it retained much of both in its faith and practice. Inclusiveness may be said to be the main characteristic of Anglicanism in the Elizabethan period.

The seventeenth century was a disturbed time in national affairs and in the Church. It was an age of contentiousness, and on the Anglican side the Church owed much to the Caroline divines who by their ability and learning built up a strong anti-Papal case. The Civil War was only an episode and did not disturb the quiet advance of the English Church to a settled doctrinal assurance and to a quiet way of religious life in the parishes. Dr. WILLIAMS thinks that, broadly, the remarkable facts to be stressed in this period are the massiveness of the argument which established the Anglican ' case ' against Rome and all other adversaries, *and* the practical achievement in Church life that flowed from the Parish system. It must be remembered that the English Church at this time possessed not only Barrow and Ussher but Bishop Andrewes with his ' Preces Privatae ' and George Herbert with his ' The Priest to the Temple.'

[1] S.C.M. ; 6s. net.

In the eighteenth century the Georgian Church was in the trough of the wave. It had to meet Deism with its reliance on reason and the consequent whittling down of essential Christianity. But it did not lack sufficient defence. Butler and Berkeley and Law were a team that could enable her to hold up her head. But, perhaps as a result of the Deistic movement, or perhaps as an accompanying phenomenon, the Church came into a period of dull conservatism, when preaching was of the 'moral' kind, without much life or spiritual root, and Holy Communion was celebrated seldom. The hunting parson was known in other days but he was much commoner in the eighteenth century. Readers of Dean Hole's 'Memories' will remember the picture he paints of the deadness of the Church at this time.

There was another side, however. There was a good deal of quiet piety and there were many men of genuine religious habit, of whom Dr. Johnson is a classic example; and these were the seed which later revivals were to nourish into power and expansion. And, of course, there was Wesleyanism. Dr. WILLIAMS is very frank about the Anglican attitude to this great movement. It was, he says, a great opportunity lost. 'On the whole the Church by its blindness and inertia had thrown away a great opportunity. For this, and for the repressive attitude to Nonconformity and for the dull fear of change a heavy indictment will lie against eighteenth-century Anglicanism.'

The period between Waterloo and the Reform Act witnessed the beginning of Reform, and what Dr. WILLIAMS calls 'the second Reformation.' The abuses which prevailed in the Church were many and grievous. Pluralism, nepotism, absenteeism, tithes, the uncompromising and fierce prosecution of dissent, the political conservatism of the Church, are a few. There was hardly a point of controversy upon which the Church and the rising temper of change were not at issue. And everywhere there was to all appearance a gloomy outlook for the Church. What saved the Church was, first, that the people did not want it destroyed. 'The people of this country,' wrote Brougham to Creevy in 1823, 'are not prepared to give up the Church. . . . It is a quiet and somewhat lazy Church. . . . Clip its wings of temporal power (which it unceasingly uses in behalf of a political slavery) and purify its more glaring abuses, and you are far better off than with a fanatical Church and Dominion of Saints like that of the seventeenth century.'

Another thing was that the critics of the Church were blind to the real religious convictions of ordinary people. And, finally, there was a real, if as yet not too obvious, revival of religious life in the Church itself. But what saved the Church was not its saints or ecclesiastics. It was, says Dr. WILLIAMS, the State! It was the statesmen, like Liverpool and Peel, who by their wise reforms helped to clear away many of the worst abuses and enabled the Church to put its house in order. This fact is seldom mentioned in Church histories, but Dr. WILLIAMS lays emphatic stress on it and gives good evidence for his contention.

In the middle of the nineteenth century the salient fact is a resurgence of new life in the Church. The main cause was the Oxford Movement. This Movement had two aspects. It was in reaction against the torpidity of the old Erastianism, and it was also a protest against some at least of the Evangelical tenets. But the point is that it was in the true line of Anglicanism when it appealed to the evidence of Christian antiquity for its title deeds as against the claims of Rome or of the more radical reformers. Along with this new life, and perhaps as a partial manifestation of it was the growth of a new Liberalism, led by Coleridge, Maurice and Frederick William Robertson, Arnold and Stanley. The Church owed to them a heavy debt, for it was they who enabled her to face the new contentions of science and criticism which began to be heard at this time. It was part of the task of Anglicanism to hold together these different schools.

There were other great men who helped to do this, such as Lightfoot, Westcott and Hort, Sanday and Bright. The best achievement of these later days was the work of such minds in weighing and giving due place to the mass of new knowledge and speculation in the fields of history and criticism. This work continues and the conflict of ideas and convictions is still with us. What has projected itself into the foreground in recent days, however, is a problem neither of history nor of criticism but one of practical urgency; the problem of Church unity. What gives it urgency is the measureless tasks which now face all the churches. And what gives ground for hope of an answer to the problem is the general revival of interest in the doctrine of the Church as such, with a growing readiness to consider afresh the meaning of an 'apostolic ministry.'

Nothing has been said of the extreme interest of this book. It is not only able and penetrating. It is truly fascinating by its grasp of principles, its vivid style and a quite charming spirit. It reveals at every point a broad outlook, a capacity to understand other ways of thought, and a touch of historical genius. If one may parody Bunyan, it almost compels a reader who is not an Anglican to say, 'which when I read, I wished myself among them.'

The Validity of Religious Experience.

By Professor H. L. Stewart, M.A., D.Phil., Dalhousie University, Halifax.

In books on the philosophy of religion, the phrase 'validity of religious experience' has become increasingly common. About forty years ago, when the Gifford Lectures delivered by William James in Edinburgh were still echoing in many memories, the train of thought which he had done so much to accelerate was leading many to put earlier ideas in the terminology he had made so attractive. Within a few years Warde Fowler would deliver another set of lectures on the Gifford Foundation, with a title surely suggested by that of James. His *Religious Experience of the Roman People* was an apt sequel to *Varieties of Religious Experience*. Numerous German writers, much before James, especially of the School whose inspiration came from Albrecht Ritschl, had accustomed their readers to the term 'religious experience' rather than 'religious belief.' But it was the American, I think, who first popularized the novel diction in Scotland, to extend thence through countless Scottish-trained teachers.

My concern in this article is with a further development of the phrase. I think 'validity of religious experience' is an unfortunate expression, although such a favourite with certain theological writers.

What can be meant by calling an experience 'valid'? The validity of anyone's state of mind means that one can depend upon it, in the sense that the processes of the world outside will answer to it, confirming it, rendering successful the actions prompted by it. Belief in the Law of Gravitation is thus valid, because dependable in conduct. So is a meat coupon or a butter coupon valid at certain dates, not at others, in the sense that on its presentation then, not at other times, you can get meat or butter. But what meaning is there in valid experience, unless by experience you mean belief? And if you mean this, why change the word?

Though the phrase seems unfortunate, there was a real and an important new conception that it was meant to express. The conception, namely, at the basis of the science—new half a century ago—which had begun to be called 'science of religions.' This development betokened an attitude remote both from that of those who judged religions to be all delusive and from that of those who judged one of them to be true while the rest were all false. If religion is, as often used to be assumed, a state of mind produced by revelation from Heaven of what could never otherwise have been known at all, there cannot be a science of religions: such revelation must be accepted, not critically analysed and judged by comparison with other systems more or less like it. Neither can there be such a science if religious ideas are sheer delusion: sheer delusions cannot be systematized; they are infinitely capricious. Three-quarters of a century ago, when Darwin had published his *Origin of Species*, the very idea of a science of religions would have been summarily rejected, on the one side by those who thought matters of faith to be wholly inscrutable by reason and even to be profaned by reason's touch; on the other side by those scientists who then so often looked on religious habits of thought as a superstition not deserving serious study. These attitudes have been alike abandoned, because it has been found intellectually impossible to stop inquiries into the most persistent of all the phenomena of human thought by either of such short-cuts. But 'acknowledgment of the validity of religious experience' does not seem an apt phrase to describe the change.

Neither because they are too sacred to be subjected to analysis nor because they are too foolish to be worth analysing can we escape the philosophical challenge of ideas which in some form have dominated human minds in every period of recorded history, in all countries and at all stages of civilization or culture. Especially fascinating should this study prove when we find that systems of belief or practice of the most varied sorts seem meant to provide an answer to very much the same human problem—the problem of reconciling moral aspiration and mechanical facts. Religious experience, whose 'validity' is asserted, means the experience of those who have sought and found such restful way of harmonizing the discord—whether in terms of Brahmanism, of Buddhism, of Christianity, or of any other account of the Universe and of Life. Those who have no religious experience are such as have not discerned the discord, or have not been disturbed by it, or have found no means of harmonizing it. That there is such a non-religious section of mankind is plain. From time to time it has set forth as an explicit theory its denial of the need for any such conciliation of inner conflict. Like Sandy Mackaye, in *Alton Locke*, these people deny 'the need for any cultus whatever.' But it is the lesson of history that such purely negative attitude

does not endure. Our question is how the tenacity, or the constant revival, of religious ways of thought is to be explained.

When it is said that the way of thinking about life which we call 'religious experience' is 'valid,' what is meant is at least no wholesale, uncritical acceptance of any set of so-called 'supernatural' beliefs. What this questionable phrase conveys is that the demand for an account of experience which will show how ideals are not contradicted and rendered futile by the march of mechanical events is a rational demand, rational in the sense that, without its fulfilment somehow, experience is left contradicting itself.

What, then, of the objection often raised, that this is at the utmost an exercise in psychology, revealing no more than the various ways in which people discontented with their lot will tell themselves, and tell one another, fairy stories about a reality unseen or a better world to come as compensation for the grievous present? Does not Comparative Religion thus disclose itself as in the end an account of Comparative Mythology?

The answer to this turns upon the way we understand and identify what we call the real as contrasted with the mythical. Our effort in all thought is to get a coherent account of experience, and by 'the real' we mean, everywhere in science, just that which we must suppose in order to make our experience consistent. An account of things which leaves some indubitable set of experiences unexplained is inadequate; an account which would make impossible what we know to be there is plainly wrong. The various irreligious or non-religious accounts of apparent conflict between ideals and facts get rid of this problem instead of meeting it, explain it away rather than explain it. Sometimes they treat ideals as an illusion which sensible people have abandoned. Sometimes they argue (or did fifty years ago, though the argument has harder going now) that the march of scientific progress is fulfilling all reasonable ideals. But such unsatisfactory methods of escape cannot put inquiry off very long. Like Banquo's ghost, the problem remains haunting those who try thus to be rid of it. Herein lies the secret of the tenacity of religions, about which Frederic Harrison so well said that none is ever extinguished otherwise than by being superseded.

We want, and we very much require, the conception which 'validity of religious experience' expresses so ill. Who will suggest a satisfying substitute?

Jesus Christ, Natural and Supernatural.

By the Reverend O. T. Owen, Easington Colliery, County Durham.

A Unitarian minister, being asked on one occasion whether he denied the divinity of Christ, replied: 'I have never denied the divinity of any man,' and, by his answer, unconsciously witnessed to that truth which he was concerned to deny. For the belief in the more than merely natural significance of man, which is one of the widely diffused yet unexpressed hypotheses of our culture, has been made possible by the implications of the belief in Christ's divinity. Because all varieties of opinion (except determinism) derive the reason of their being from the former belief, all varieties of opinion ought surely to acknowledge their debt to the latter. There is a manner in which this acknowledgment is already made, for, again, with the possible exception of the determinists, all would acknowledge at least an indefinable uniqueness either about the person or about the teaching of Christ. John Stuart Mill might have been speaking for all when he wrote in his essay *On Liberty*: 'The man who left on the memory of those who witnessed his life and conversation such an impression of his moral grandeur that eighteen subsequent centuries have done homage to him as the Almighty in person, was ignominiously put to death, as what? As a blasphemer. Men did not merely mistake their benefactor; they mistook him for the exact contrary of what he was, and treated him as that prodigy of impiety, which they themselves are now held to be, for their treatment of him.'

That the uniqueness of Jesus Christ should be thus acknowledged is not surprising when the testimony to His person of the earliest Christian writings is considered. In the Epistles of St. Paul, in the Gospels, and in the compositions of the Fathers, there is unanimity about this very fact so that later ages could not but believe what the Early Church was united in teaching: that between Christ's person and the person of ordinary humanity there is a difference. The Gospel of St. Mark presents the difference as apparent first

to the disciples who, from the background of their Jewish thought, applied to their leader the title Messiah: 'Who do men say that I am? And they told him, saying, John the Baptist: and others, Elijah; but others, One of the prophets. . . . who say ye that I am? Peter answereth and saith unto him, Thou art the Christ' (Mk 8^{28-30}).

To regard Jesus as Messiah was to regard Him as the Man appointed by God to judge not only the Jewish nation but the whole world and to establish the reign of God's Kingdom. In thus regarding Jesus, there was nothing necessarily incongruent with the fundamental expectation of Jewish theology. Yet, despite the universalistic trend in prophets such as Isaiah, the popular Jewish view regarded the Messianic Kingdom as the establishment of a sort of Jewish theocratic state on earth and this Jesus of Nazareth according to the Gospel record, clearly would not attempt to found. To the popular mind the conclusion was manifest: that, since He did not fulfil the political expectation of a Messiah, Jesus of Nazareth could not be the Messiah. His subsequent execution left His disciples as downcast at the apparent reversal of their cherished hopes as the rest of the world was indifferent. But the Resurrection and the Day of Pentecost demonstrated to the fearful yet faithful infant Church that God had indeed acted through Jesus, that Peter at Cæsarea-Philippi had spoken but the bare truth and that more than Israel had ever dreamed possible could be accomplished by the Risen Messiah and His body the Church. Henceforward there could be no looking back. The thought of the Early Church about Christ and about His status developed rapidly.

'God was in Christ, reconciling the world unto himself,' wrote St. Paul (2 Co 5^{19}) thereby indicating the movement of his own thought about Jesus towards that of a Being in whom God had revealed Himself. Throughout the New Testament this conclusion is assumed, the comprising documents having been written in the light of it. Letters and Gospels in the New Testament together point back to the great events—the life, death, and resurrection of Jesus Christ, because of which both Letters and Gospels were written. They let all that read them know that, not long after His death, Jesus of Nazareth was regarded with reverence deep enough to merit His being called Lord, as in the Aramaic prayer, Maran-atha, 'O Lord come!' which ends 1 Corinthians. He was identified with the Servant of Is 53 and was regarded as pre-existent and as the end of all things. The simplest summary of New Testament thought about the divine nature of Christ is to be found in the account of Stephen's martyrdom. When the dying saint saw the Heavens opened, he saw also the Son of Man standing at the right hand of God and cried, 'Lord Jesus receive my spirit!'

During the period of approximately seventy years after the death of Christ, when the Early Church was daily increasing its knowledge of its Lord's status in Creation, sight was never lost of the reality of Christ's manhood. The Gospels (particularly the prologue to the Fourth), portions of the Epistle to the Hebrews (as, for example, 'It behoved him in all things to be made like unto his brethren, that he might be a merciful and faithful high priest') and other portions of the New Testament exhibit magnificent statements about the Christ as a Being, in every respect, fully human: 'One that hath been in all points tempted like as we are, yet without sin' (Epistle to the Hebrews). Full as is the New Testament of suggestive phraseology, the Apostolic Age left to subsequent ages, in the New Testament, a problem for explication: the problem of how the Lord Jesus was at once worthy of the worship implied in the title Lord and capable of suffering on Calvary. The problem, in other words, of how the Lord Jesus was at once human and divine. This problem subsequent ages did not refuse to consider as may be judged from the crop of heresies produced as a result.

Considerations of the problem divided themselves into two distinct classes. There were those considerations which dealt with the cosmic relationship between God and Jesus, out of which developed the doctrine of the Trinity, and there were those considerations which dealt with the relationship between God and man in the person of Jesus, out of which grew the orthodox statement of the Incarnation. With the former class of considerations this essay is not primarily concerned; concerning the latter class—the subject of the essay—both orthodox and heretic, it must be noted, were hampered in their exposition by a common inadequate view of deity and of manhood. The inadequacy caused, as may be expected, an equally inadequate tendency of thought which produced heresy when pressed too far in one direction or another. The inadequate view of deity and of manhood regarded both these attributes in the same way as, for example, the attribute of colour may be regarded and tended to use deity and manhood as convenient counters for conceptual thought. The whole procedure was highly abstract and necessarily resulted in a mechanical view of the Incarnation; heresy being produced when the abstract mechanics were pursued to a ruthlessly logical conclusion that was equally abstract and presented inevitably therefore a figure of our Lord that conflicted, in some blatant

manner, with the evidence of Scripture. Thus the counters could be used in various ways. The counter labelled deity could be placed on top of the counter labelled manhood, and the latter would be thus completely obscured. Herein lie the Apollinarian and Eutychian types of heresy: the Person of our Lord was presented as ultimately divine in a sense that depressed the reality of Christ's manhood. On the contrary, the counter manhood could be given such prominence as inevitably degraded the reality of the deity, and the Christ produced was a demi-god. Arianism and, to a certain extent, Sabellianism, were types of this error. Nestorianism was slightly more subtle and regarded the counters deity and manhood as existing side by side, equally yoked, in the same manner as a husband and a wife may be regarded as one flesh although their natures are independent. Were there but world enough and time this would be a convenient juncture to review in more detail the tedious yet fascinating history of orthodoxy and heresy, concerning the Incarnation, up to the Council of Chalcedon in A.D. 431. Perhaps the furious debates and the animosities engendered by them that concealed more and more successfully from the participants the fundamental error shared by both heretic and orthodox were necessary in order that their futility might at last be recognized. When the polemics were settled for practical purposes by the orthodox statement of Chalcedon, the merit of the statement was its refusal to pursue speculation in a vain search of a solution in the manner of the preceding years. Instead, the statement took its stand on a bare narration of what was to be believed. The problem still remained unexplained but the ground was cleared at Chalcedon and the basic hypotheses made plain. For the so-called Chalcedonian formula is much less a formula than a sign-post that points back to the evidence of Scripture on the sure foundation of which any statement of the Incarnation must rest.

An heroic attempt to base an explication of the Incarnation on Scriptural evidence and, at the same time, to escape from the inadequate conception of manhood and of deity of the pre-Chalcedonian Christology was made by those theologians who are, for convenience, grouped together as the Kenotic School. Deriving its point of view ultimately from Cyril of Alexandria, the School is modern in membership. Doubt is possible whether the statement in Philippians (2^{6-8}), on which this School bases its theology, was originally intended to convey a metaphysical sense or was intended merely as a piece of rhetorical writing to emphasize Christ's humility. Even so, the contributions of the exponents of Kenosis to Christology have been great, particularly in focusing attention on the essential otherness of deity and of manhood and on the difficulty and consequent sacrifice of love involved in deity's functioning on the level of manhood. Yet the Kenotic School as a whole has tended to perpetuate the ever-recurring error of all Christology: by seeming to consider the Incarnation only as a unique event, to divorce it from its context in Creation and to give it a context wholly eternal. Bishop Gore saw the difficulty but, in avoiding it, in the chapter of his Bampton Lectures entitled 'Christ Natural Yet Supernatural' (the title of this essay almost), he does not seem to represent himself as a Kenotist. Just as, in exposition, the balance must be maintained, in the Person of Christ, between deity and manhood, so in considering the fact of the Incarnation, the balance must be maintained between the Creation into which the Lord was incarnate and the Eternity from which He became incarnate.

The Creation is obviously not a uniformity but is an ordered diversity and exhibits serial progression from lower to higher forms of organization. The series begins at the atomic level. Particular atoms exhibit their peculiar properties and, becoming conglomerated, atoms of like properties exhibit to the senses of men those properties which have made possible the ordered grouping of the elements in the Periodic Table. Combination between atoms of different elements produces molecules of compounds which exhibit properties totally different from the properties of the constituent elements. For example, two atoms of the gas hydrogen combine with one atom of the gas oxygen to produce one molecule of water, of which the properties are completely different from those of the elements that combined. An almost infinite variety of combination between atoms is possible and is responsible for the diversity of the forms of matter in Creation. Again there would seem to be every degree of complexity of combination from the relatively simple type above cited to the complicated molecular structure of a carbo-hydrate like starch—not to mention the extremely complicated molecular structures of the proteins. At this complicated level of molecular structure, matter undergoes transformation in the serial progression and life is produced. But the simplest form of life (one cell) is infinitely more complicated than a carbo-hydrate or a protein molecule and infinitely more simple than the bodies of animals and of plants which cells combine to form. Enough has been said to indicate the trend of the argument: Creation is a series rising through levels of complexity and each level takes up into itself the levels below so that the lower levels are incorporated into the laws of the higher and yet do not abrogate obedience to their own. Thus an atom in the brain of man is obedient

to the mode of atomic behaviour and yet, by incorporation in a human body, is amenable to the laws of human conduct. The series then extends from the atomic level to man who stands at the head of the series. As in a mathematical progression, so here, the end terms (the atomic level and man) are differentiated from the rest of the series because they are involved in it on only one side as it were. There is no mode of existent below the atom in the series nor is there any mode of existent above man in the series of Creation. The differentiation exhibited by the atom is the concern of atomic physics but the differentiation exhibited by man is of paramount importance for this argument. For man behaves not only as a term in the series, that is to be expected, the lower levels of the series being incorporated into his organism, but man is able to a limited extent to comprehend the series and his position in it. Not only that, but man in dependence on matter and a creature of time is yet conscious of values that transcend the particularities of matter and the transience of the time process. Man's ability to think abstractly of universals such as truth and beauty and his consciousness of time mark him off as a creature not completely bound by the created series. As has already been mentioned, this characteristic of man is to be expected since he is an end term. Again if man were completely immersed in time he would not be conscious of time but would undergo change while thinking himself changeless. Man's position at the summit of the series, his consciousness of universals, his ability to form societies in a way no lower level of the series can and his consciousness of change, point to an eternal order wherein the absolute standards by which man orders his life are enshrined. Thus, at the point of culmination in man, the progressive series of Creation is seen to be incomplete and to require for its fulfilment an order that may aptly be described as an eternal order. Yet there can be no fulfilment while man is only partly conscious of the eternal order nor could man ever achieve the fulfilment because man himself is the culmination of this world's series. What is required for fulfilment is the action of the eternal order itself and this action was the Incarnation of our Lord Jesus Christ.

The Incarnation was the taking up of manhood into Godhead so that the gap existing between the Creation and the eternal order was bridged. The characteristics of manhood were not obliterated by the process any more than the characteristics of an atom are obliterated by the atom's being taken up into a human body. But manhood in Jesus Christ, although retaining its character, became perfect manhood because it was made to function under laws that applied to the eternal order. Just as an atom in a human body may be said, in a real sense, to exist at the level of humanity, so also the manhood taken up into the Person of Jesus Christ may be said to exist at the level of Godhead. And thus a reasonable account is given of the mystery of perfect manhood and perfect Godhead in one Person without the mystery's being dispelled or rationalized by the terms of a formula.

The eternal order, to a consideration of which the argument led, cannot be only the fulfilment of the progressive series but, by hypothesis, must be the cause and the sustainer of the series. Created by God, through the Eternal Word His Son, the series ascends through patterns of variety, the work of the Holy Spirit mediating the Grace of the Godhead and its ever-creative activity, to culminate in man and finally, through incompleteness, to find fulfilment in the Incarnation of God's Blessed Son so that, in this event, the whole Creation shares. On the view here pleaded, the purpose of the Incarnation was much more than the redemption of man ; it was the redemption of the whole Creation which, in some way, was not fully responsive to the activity of the Spirit of God and, instead of patterning the eternal order, by a principle of rebellion inadequately manifested the work of the Holy Spirit. Speculation is perhaps useless but the fact is worth mentioning that, in the lowest term of the created series (the atom), there is a principle of indeterminancy which may indicate, at that level, a declension from the high intention of the Creator. Thus evil has warped Creation from the beginning but evil is overcome by the incorporation of all, through Christ, in the eternal order. How truly has St. Paul said : ' For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it, in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now ' (Ro 8^{20-22}).

Above, mention was made of that characteristic of man as the end term of the series by which he groups himself into societies. That happening takes place on the physical level ; but, on the spiritual level also, man by his acceptance of the Lordship of Christ, is incorporated into the spiritual society of the Church. And it would be true to say that through this spiritual society does the series receive its fulfilment in the same way as, on the physical level, man can find a physical fulfilment only through the physical society of family, tribe, or nation.

Literature.

AUGUSTINE.

Few will quarrel with the judgment that, outside the Canon, no one, probably, has had an influence upon the Church so widespread and profound as Augustine—for good and evil. For the sins of his youth left a tang of bitterness in his mind and thinking, which he has passed on. However that may be, the most diverse sects cite him as witness, and quote in their own favour authentic passages from him, which are undeniably there. For, what a literary critic said of Shakespeare is true, too, of him—that you could carve numbers of people out of him. Looking at life and truth from many angles, he flung down what he saw from each of them and did not bother to weave it all into one orderly and consistent whole. And are there not thinkers in the East and in the West who maintain, as a first axiom, that any system primly correct thereby condemns itself as lopsided and inadequate ?

Reasons enough for Augustine's enormous influence crowd in upon us. Here is a man of genius and of soul, with a remarkable mental equipment, holding his beliefs with an infectious passion, a master in the art of teaching, and gifted with a most enviable style—what could keep such an one from telling on the rest of us ?

And yet it is not altogether easy to see why some of his writings made the impression that they did.

That problem is raised anew by a bold adventure of the Catholic University of America, which deserves to be commended both for the amplitude of the thing planned, and for the scholarly fashion in which they have started to execute it. 'Its purpose,' as one has put it, 'is to provide a truly monumental collection of the works of the Fathers translated and edited under Catholic auspices.' Already more than a hundred volumes are in preparation. And among the first three are two of Augustine's writings—*The First Catechetical Instruction,* translated by the Rev. Professor Joseph P. Christopher, Ph.D. (Newman Bookshop, Westminster, Maryland ; $2.50) and *Faith, Hope and Charity,* translated by the President of the Divinity College of the Catholic University, the Very Rev. Louis A. Arand, S.S., S.T.D. ($2.50). These are both books with a history. Thomas Aquinas was profoundly influenced by the latter, while the former became a model closely followed by all kindred works for long enough.

And yet, Aquinas or no Aquinas, indeed Augustine or no Augustine, the Enchiridion (here called, as its author himself always referred to it, Faith, Hope, Charity) is a strange and frankly disappointing work. It purports to be a handbook of Christian doctrine. Naturally, there is much in it of value, set down with the customary force. But the plan of the book seems sadly mishandled. Chalmers has a sermon on 'The Paternal Character of God,' on 'If ye, then, being evil know how to give good gifts unto your children, how much more will your Father which is in heaven give good things to them that ask Him' ; and, losing himself in the first phrase with its assertion of human depravity, pulls himself up after thirteen printed pages. 'We have left ourselves but little room for that which nevertheless is the main lesson of our text,' and gives four hurried pages to that. That is bad preaching. So Augustine gives over ninety pages to his first head, faith, and has to huddle up the others—two pages to hope and four to charity. That is bad writing. Moreover, under that first head he wanders away after subsidiary things, while leaving some of what Paul has taught us are the central verities almost, if not quite, untouched. One wonders, indeed, what Paul would have thought of this handbook of Christianity.

As to the other volume, it consists of two sections. It was written to a man, part of whose business it was to teach in-comers to the faith, and who felt—a touch of nature that gets at the heart—that he was growing stale in an often repeated task, and asked for guidance, and, if need be, correction. Augustine replies charmingly, indicating some of the principles of successful teaching. And sound rules they are, of permanent authority. As Professor Christopher sums them up, there is emphasized the value of question and answer, 'not to confuse with too much matter, but to explain a little clearly and thoroughly, to have but one central theme, the love of God ; to give, as far as possible, individual instruction ; to look to the candidate's bodily comfort (compare the difficulty of conducting a winter service in an unheated church !) ; to adapt the instruction to the candidate's intelligence ; to keep up interest, cultivate cheerfulness, and combat weariness '—admirable principles, set down with a kind of genial understanding of the difficulties of teacher and taught ; and so aptly that, as one of the very numerous notes with which these volumes are provided reminds us, Harnack, in his Selections from Augustine, chose five from this short work.

The second part of the book consists of two specimen examples—a longer and a shorter—of catechetical instruction—the thing actually done ; a dangerous thing to attempt. And the danger is not avoided or escaped ! Of course, this that is offered us is a mere beginning, and the pupil would be led on further. But, with his own rules fresh in the mind, one feels that much more could, and should, have been made of the love of God, and Christianity shown to be more thrilling and adventurous and exciting, and much more done 'to keep up interest.' Indeed the main impression left by those two books is a renewed gratitude for Paul, between whom and the next biggest there is a great gulf fixed.

A. J. Gossip.

THE HOLY SPIRIT.

A notable work of much distinction has been published by the Rev. C. Kingsley Barrett, M.A., under the title *The Holy Spirit and the Gospel Tradition* (S.P.C.K.; 15s. net). The treatment is thorough and detailed. In Part I Mr. Barrett discusses the conception of Jesus by the Holy Spirit, the Baptism, the Temptation and the works of exorcism, Jesus as a Miracle-worker and a Prophet, various passages in the Synoptic Gospels which speak of the Spirit, and Jesus and the Spirit. In Part II, which is briefer, he treats the Spirit and the Church and the vital question why the Gospels say so little about the Spirit. Mr. Barrett makes demands upon his readers. He has learned discussions about Old Testament teaching, and the meaning of such great words as *Dynamis* and *Exousia*, which might well have been supplied in detached notes. Particularly in the last chapter, when the interest is at its height, it is disconcerting to be turned from the vital issue to a detailed study of Old Testament thought relative to the Spirit and Prophecy. But the reader who perseveres is richly rewarded. Nowhere in English have we so learned and so full a discussion of a question of first-rate importance: Why are the Synoptic references to the Spirit so few, when those in the Acts and the Epistles are so many?

Mr. Barrett examines the tentative answers suggested by E. F. Scott, V. Taylor, and R. N. Flew, and finds none of them satisfactory. He himself prefers to find the solution in the eschatological interests of Jesus and the veiled character of His Messiahship, in this respect reflecting the influence of Wrede and Schweitzer. 'Jesus was the Messiah . . . not *Messias designatus* or *Messias futurus*, but *Messias passurus*, and *Messias absconditus*' (p. 119). He questions Dr. Flew's five-fold argument, that Jesus had in mind the existence of a community which subsequently became the Church, and argues that the Kingdom is a hidden community only to be consummated at the Parousia. These views supply the basis for Mr. Barrett's hypothesis. Jesus could not have spoken of Himself as the bearer of the Spirit, since to do so would have been an open confession of His Messiahship, and there was no occasion for Him to foretell the gift of the Spirit to the Church, since the Kingdom was not yet 'in power.' The gift 'did not lie within the province of the germinal Kingdom which corresponded to his veiled Messiahship' (p. 160).

I hope this bare summary reveals the fascinating character of Mr. Barrett's hypothesis. Whether it is valid or not is the task set to the reader. It is certainly reached at great cost. Most of the few Synoptic sayings about the Spirit disappear under his analysis; Jesus is said to have prophesied the Parousia rather than the Resurrection and to have looked for a community in the final consummation rather than in the world of time and space. The issue is that found in Schweitzer, that He was quite mistaken about what was to prove the actual course of events. It would not be right to describe the tendency of the book as rationalistic; on the contrary, it is marked by a glow of passionate conviction, particularly when it speaks of Christ as the Redeemer, and, in the writer's intention, it is constructive. But Mr. Barrett is open to Harnack's witty criticism of Loofs, that he has gathered apologetic grapes from sceptical thistles, although in his case the grapes are doctrinal rather than apologetic. The work itself is a considerable achievement. It is also a frank and courageous piece of writing. The book gives Mr. Barrett an assured place among New Testament scholars. It ought to create a stir in critical waters, and no student of the Gospels can afford to neglect it. I hope it is not levity to say that it prompts the question whether one can make omelettes from eschatological eggs. Inferences based on the view that 'the thought of Jesus was cast in an eschatological mould' (p. 4) must be profoundly affected if Jesus believed, as Mr. Barrett recognizes (p. 156), that the Kingdom, though veiled, was already present in Himself and His Ministry.

VINCENT TAYLOR.

THE PRINCIPLES OF MORAL JUDGEMENT.

It has become almost a commonplace recently for writers to say that they intend to adopt an empirical method of treatment, cutting loose from all preconceptions and traditional opinion. Principal W. D. Lamont in *The Principles of Moral Judgement* (Oxford University Press; 15s. net) has been unusually faithful to his ideal, and there was little need for the humility with which in the end of the book he anticipates that the reader will have found 'many gaps in the argument and many points at which the method has not been faithfully applied.' Within the limits he has set for himself, his clarity of exposition, subtlety of argumentation and facility of illustration, are often a sheer delight.

He avoids the temptation frequently found amongst resolute empiricists, especially those who, like our author, have had experience of foreign countries, to confine himself to the survey of primitive people, and desires to base his conclusions on the study of the child mind of all races, the dawning of our own moral consciousness, and the vast amount of evidence afforded by the legal systems of contemporary civilizations. But it may be doubted whether his self-imposed limits are not still too restricted, in depth if not in breadth. He seems to be unnecessarily nervous about calling metaphysics to his aid, and, although he does occasionally pass beyond the bounds of the severely empirical, his argument would have been more complete if he had been more venturesome in the direction of the transcendent. The edifice he has constructed is hardly worthy of the immense amount of careful labour bestowed on its foundations.

His aim is to discover not the standards which *ought* to be used but the standards which we actually do use in our judgments of right and wrong. He has an interesting preliminary chapter

on primitive or customary morality in which he discusses very usefully the dominating principle of Authority, but the main part of the book is devoted to the study of the principles of social justice as these are revealed in the legal judgments and practices of modern civilizations. He is concerned with the interplay of the principles of Liberty, Equality, and Merit, and shows how equality is moderated in the direction of equity, thus leaving room for the consideration of capacity or merit. His summarizing definition of Justice is, 'The equitable recognition of Liberty and Merit.' One of the most interesting passages in the book is that in which he shows that fundamentally it is more requisite to recognize liberty than capacity, and his conclusions would help greatly to explain the ingratitude with which well-meaning and successful control of less advanced peoples, and the somewhat weary bearing of the 'white man's burden' have often been received.

As has been hinted, even in a severe empiricist like Dr. Lamont, idealism is apt to break through. He tells us at the outset that he is concerned only with 'Is' and not with 'Ought' in respect of actual moral judgments, but in his chapter on 'Moral Standards and Human Nature' he does attempt a judgment of absolute value, after the Kantian manner, by showing that the principles we actually employ are the only ones which can be employed, seeing that human nature is what it is. Again, in his chapter on 'Ideal Morality,' he rather reluctantly admits that there might be principles even higher than strict justice, although the latter is all that the data, strictly examined, will warrant. Finally, he speaks frequently of the recognition of natural order which we must set over against the waywardness of our conations, but he does not venture even so far as his own argument might have pointed the way into the region of metaphysics or towards a religious awareness of a pattern in the heavens. Throughout the book indeed we feel that the author might have built more boldly on his carefully laid foundations. W. S. URQUHART.

THE TRANSMISSION OF THE FAITH.

The Rev. Godfrey E. Phillips, M.A., who was until recently Professor of Missions in the Selly Oak Colleges, gives us a new volume—*The Transmission of the Faith* (Lutterworth Press; 10s. 6d. net)—in which he examines, for the guidance specially of the younger churches of to-day in 'missionary' lands, the question of how in the ancient Church down the centuries the lamp of faith was handed on from one generation to another, so that its light should not grow dim but rather burn ever more brightly. He has given us what he calls 'an aeroplane survey' of history and present practice which is full of fruitful suggestion to all who are interested in, and perhaps at present anxious about, the future of the Christian faith.

Mr. Phillips begins with a chapter on the transmission by primitive communities of their tribal tradition and customs. Then he looks at the methods by which the Jews taught their own children and also taught proselytes. From this Mr. Phillips passes to the Christian experience of the centuries asking such a question, for example, as 'Did the Church "sag down" after the Apostles,' as seems to happen so often with the younger churches of to-day after the first generation of converts. Mr. Phillips' examination on every page stirs questions in us which have to be answered and not in reference to 'the younger churches' only. Is individual teaching and 'catechizing' the only way or the best way of planting this message deep in young hearts, or is communal instruction through worship and ritual a better method to use? In the mediæval Church how great a part such ritual hymns or chants as the great hymn (which tradition attributes to St. Augustine) sung on Easter Eve—which tells how sin brought 'tantum ac talem Redemptorem'—had in the Church's education. In the Eastern Orthodox Church to-day this seems to be the chief method used for the instruction of a largely illiterate community. That is paralleled in the indigenous hymns sung with so much fervour by Christian worshippers in India. But at the same time the catechetical method which was used in the early Church and until recently in the Highlands of our own land, and which is based on a knowledge of the Bible, must be employed as well. 'It,' as Mr. Phillips says, 'is more necessary than ever,' but it must 'stress that which is central in Christian doctrine.' Whatever method is made use of it must be so employed as to be felt to be charged with spiritual reality, if it is to effect its purpose. That is fundamental.

Mr. Phillips does not forget that his survey has obvious relevance to our own land and people. His last chapter deals with 'The Church as the Mission to Britain' and he sums up its lesson in the words: 'Get the pattern clear in the Church and it will be able to stamp itself on the world.' But to get the pattern clear in the Church, whether it be the Old Church or the Young, '*hic labor, hoc opus est.*' NICOL MACNICOL.

EVOLUTION.

What theologians and philosophers were saying forty years ago in criticism of materialistic, godless evolution is more and more being frankly accepted by the foremost scientists. The most recent statement is by a very distinguished man of science, Pierre Lecomte du Noüy, in a brilliantly written book—*Human Destiny* (Longmans; 17s. 6d. net). It is in three 'books' which deal respectively with Methods, the Evolution of Life, and the Evolution of Man. The general reader will find here a mine of information and a fountain of interest. He will be taught how the self-glorying of a 'science' that thought itself all-triumphant with no need of any god-hypothesis has completely collapsed, and that God is a postulate of science as of religion. What is human destiny?—to work at human evolution. Before man lies the choice, and the author insists it is a very real choice, between reverting to being just a well-equipped 'animal,'

and striving to become a spiritual moral being. How is human evolution progressing? The author is a very guarded optimist. Among a multitude of considerations to depress the observer there are some others to brace him. Only as the slogan puts it, we must each realize in our place and station that 'it all depends on me.'

W. D. NIVEN.

Wise, godly and successful pastors are, often unconsciously, good psychologists. If they never heard of 'psychiatry' they practised 'the cure of souls.' Psychology since Freud has developed and what some call a jargon and others a 'technical terminology' has sprung up and words are often rather rashly bandied about. One such is 'sublimation.' What does it correctly mean? Is it controllable? What are its relations to 'repression' or conversion? All such questions are examined and expiscated most admirably in a little but valuable book by one well competent to deal with them, the Rev. J. Trevor Davies, M.A., B.D., Ph.D., *Sublimation* (Allen and Unwin; 6s. net). It is scholarly, being based on a thesis accepted by London University. At the same time it is clearly written and well illustrated by an analysis of familiar Biblical and historical stories—an admirable work, of great utility to all ministers and youth workers.

The Gates of the Kingdom (Carey Press; 5s. net), by Miss Muriel Clark, is the latest of this writer's books of stories about Jesus and those who gathered with Him. The stories are based on the Gospel records. Names are given to persons unnamed, and imaginary conversations appear, and there is insight and charm throughout. Teachers and preachers might well turn to these pages for help in their talks to children, especially in their endeavours to imbue the children's minds with the love of Christ.

The Fernley-Hartley Lecture for 1947 has now been published. The Lecturer was the Rev. Philip S. Watson, M.A., Tutor in Systematic Theology and Philosophy of Religion at Handsworth College, Birmingham, and the subject was an Interpretation of the Theology of Martin Luther. The book bears the title, *Let God Be God!* (Epworth Press; 10s. 6d. net). It is an expressive enough title, but in our view by no means happy or attractive. And the book is so good and scholarly that it might well bear a plain title.

The purpose of the study is to make some contribution to the end of justifying the claim that Luther was in a real sense a systematic theologian. It is a claim that in many quarters has not been allowed. What the writer seeks is a point of view from which the heterogeneous appearance of Luther's utterances can be shown to be 'merely apparent.' As such a point of view must be one that is characteristic of Luther himself, the endeavour must be made to see with his eyes and to think his thoughts after him.

The work falls into two main parts. In the first part the general character of Luther's theology is discussed, with the meaning of its watchword, *Soli Deo Gloria*; in the second, the major themes of Luther's theology: the revelation of God, the theology of the Cross, the doctrine of the Word. The whole study is carefully and competently made, and the burden of it may be taken as expressed in the following sentence, which may meet with approval among many Protestant theologians: 'Luther has not bequeathed to us an ordnance survey, so to speak, of his entire theological terrain; yet if a profound insight into the nature and ways of God and a consistent ability to survey wide ranges of ideas in the light of what he sees are any qualifications for a theologian, then Luther has no less a claim to the title than Aquinas or Calvin, not to mention Melanchthon.'

A really important book for the understanding of the Old Testament is *Men of God*, by Seton Pollock and Wilfrid Grantham (Gollancz; 8s. 6d. net). It contains six plays for broadcast devoted to the story of the Hebrew Prophets. These plays have been already broadcast by the B.B.C., and a word may be said of the imaginative ability with which they have been conceived, written and produced. By themselves they give a powerful insight into the Hebrew life and spirit. The prophets dealt with are Elijah, Amos, Isaiah, Hosea, Jeremiah, and John the Baptist. But the plays are not the book, good as they are. What impresses one is the quality of the introductions, notes and historical reviews. These could only be done by some one with real scholarship and the capacity to put a large amount of precious knowledge into small bulk. He, or they, give us a vivid picture of the periods dealt with, and hand out to us in popular form the results of a sane criticism. In addition there are seven essays on such vital subjects as Prophecy and Prediction, Myth and Miracle, and the Nomad Tradition. This book should be bought and read and studied by all who wish to understand the Bible, and in particular the importance of the Old Testament.

The Lutterworth Press has done well to publish a brief biography of John Murdoch of Madras—*The Travelling Bookman*, by A. W. McClymont, D.Litt. (6s. net). John Murdoch, who died in 1904, was a pioneer in the use of Christian literature as a primary instrument for the evangelization of such a land as India. He gave himself with singleness of mind and immense industry—as a pioneer must if he is to achieve his aim—to launch this missionary ship and set its course for the future. He himself set an example for that early period by the books and pamphlets he poured forth in the sphere of education, of the comparative study of the religions, of social problems and the ways to their solution. Others after him have entered into his labours and gone far beyond his scope, but he laid the foundations for India. Not only so, but he showed the way also for China. This little book tells of his life and labours and at the

same time provides a brief outline of the progress made in the provision of Christian literature in India up to the present time. It should provide a stimulus to the increased use of this indispensable aid to missionary effort.

They Watched Him There (Lutterworth Press; 6s. net), by the Rev. Harold Wilson, is a devotional study of the Seven Words from the Cross. The author acknowledges a particular debt to the writers of studies of the 'Seven Words' in THE EXPOSITORY TIMES, xli., as also to the Rev. Hubert L. Simpson's 'Testament of Love.' His expositions are based on the Canonical Gospels as they stand, and are supported by illustrative instance culled from various quarters. The scope of the book appears from the titles of the chapters: The Man Who Need Not Have Died; His Thoughtfulness; His Patience; His Forgivingness; His Grace; His Innocence; His Humanity; His Loneliness; His Triumph; His Trust.

Creation Continues (Scribners'; 12s. 6d. net) is an interesting, some might say fascinating, book. It is not, as the title might suggest, a popular exposition of the doctrine of *creatio continua*. It is concerned with *spiritual* creation, and in particular with the creativity that came, and still comes, from Jesus Christ. The author, Dr. Fritz Kunkel, is a medical doctor experienced in psychotherapeutics, who has also written a number of psychological works. And in this volume he offers us a Psychological Interpretation of the First Gospel. What he studies in the First Gospel is the manifold reaction of the first disciples to the impact of Jesus' personality, and the fruits of his study are attractively displayed in a psychological, sometimes technically psychological, setting. The author remarks that his chosen way of approach to his subject prevents theological discussions and philosophical speculations. None the less he himself shows a theological and speculative attitude by the very fact that he would explain the doctrines of the Virgin Birth and Physical Resurrection of Jesus on the purely psychological level. However, Christian thinkers cannot but appreciate his effort to discover the spirit behind the letter, the essence beneath the form. Yet does he not put more into the mind of the First Evangelist than was ever there?

Mr. Sidney Dark is a journalist with considerable ability, strong prejudices and a deeply religious interest. These qualities are all conspicuous in his new book—*Religion in the England of To-Morrow* (Skeffington; 8s. 6d. net). On the whole it is a book with a constructive aim, to show that without God and a Catholic faith England cannot win through to freedom and dignity. Mr. Dark, like the Archbishop of York in his recent book, asserts that the Church of England is the Catholic Church in this land, and he agrees with Dr. Garbett that 'Catholic' means not merely 'universal' but faithfulness to the ancient creeds and the possession of the 'apostolic ministry.' He decisively rejects the pretensions of Rome. But his antipathy to Rome is nothing to his antipathy to 'Protestantism.' And here he displays a somewhat unworthy prejudice. 'Congregationalism,' he writes, 'differs hardly at all from the Unitarianism of my youth.' And Protestantism is lacking in any æsthetic values. Its chapels are bare and generally very ugly, the hymns are mostly doggerel, the sermons have no emotional appeal. It has made religion inhuman, as Chesterton said, and it has separated religion from the common things of life, and therefore from the common people!

It would be unfair, however, to dwell too much on the writer's prejudices. If we allow for them we shall certainly find a good deal of religious value in his book. Mr. Dark has read widely in contemporary theology and has enriched his pages with quotations which are always interesting even when not obviously true. And his concern for the religious life of the nation is so genuine that one can overlook what is one-sided in his ecclesiastical outlook.

We have received two numbers of the Christian Discussion Groups series of pamphlets issued by the S.P.C.K. One is *The Christian Faith and the Modern Situation*, by the Rev. J. Clifford Gill (9d.). The other is *The Ecumenical Movement*, by the Rev. Canon H. G. G. Herklots (1s.). A great deal of thinking has gone into the making of these apparently slight publications. The former vindicates the spiritual element in the life of society and of the individual. The latter traces the rise and growth of the Reunion Movement, and will be interesting and helpful to those who believe in the possibility of any definite result from the conferences and negotiations which have marked the history of this widespread 'Movement.' Both pamphlets lend themselves admirably to discussion, which is one of the main objects of their appearance.

The Student Christian Movement Press has published a series of pamphlets on University life and policy (1s. each). They are the result of the consultations of a Commission appointed to explore all aspects of the problem of the existence and *raison d'être* of a University in modern times. This problem has been raised and debated lately in several books and is discussed everywhere in academic (and non-academic) circles, and the twelve pamphlets cover most of the ground. They begin in No. 1 with *The Mind of the Modern University*, by Professor John Baillie, D.D., D.Litt., and include *Religion in the University*, by the Rev. David M. Paton, M.A., and *The Place of a Faculty of Theology in The University of To-day*, by the Rev. Daniel T. Jenkins, M.A., B.D. But the pamphlets do not concern themselves only with the place of religion. Their main demand is for a free or 'liberal' University (one of the pamphlets is on *The Foundations of a Free University*), and the appeal is largely to youth.

Marriage in the Bible and the Early Christian Church.

II. The New Testament.

By Professor A. H. Curtis, M.A., B.D., Selly Oak Colleges.

This article has in view the current discussions as to the teaching of the Church upon Christian marriage and includes for consideration an interpretation of the two passages attributed to Jesus in St. Matthew which in their 'exceptive' clauses have been held by some to be His own express permission to divorce and by others to represent an accommodation on the part of the Early Church to the weakness of the flesh, but which, it will here be contended, have a quite opposite intention, being a criticism of the laxity existing in certain circles of contemporary Judaism. If this is right, the mind of Christ on this major issue is clearly and consistently represented in the Gospels.

The authority of the teaching of Jesus upon marriage as upon all other subjects is that of One whose heart was pure and whose will was by obedience completely at one with the revelation of the will of the Heavenly Father. That is the significance of the replacement of the Old Testament 'thus saith the Lord' by the 'I say unto you' (Mt 5^{32} 19^{9}) of Jesus in the New. This moral perfection is vindicated and made a quickening power among men by the Resurrection to which Jesus Himself looked forward and which St. Paul places at the heart of his interpretation of Christ as the fulfiller of all the purposes of life including marriage. This authority of Jesus is found both to endorse and to make completely inward and absolute the greatest prophetic teaching of the past. 'Have ye not read,' He appeals, 'that he which made from the beginning made them male and female, and said, For this cause shall a man leave his father and mother, and shall cleave to his wife; and the twain shall become one flesh? What therefore God hath joined together, let not man put asunder' (Mt 19^{4-6}). This Old Testament revelation is now stated with final inwardness: 'I say unto you, that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart' (Mt 5^{28}).

This authority of Jesus to restate with finality the deepest revelation of the past in His own name is confirmed by the teaching of St. Paul upon the Person of Christ: 'the body is not for fornication, but for the Lord; and the Lord for the body: and God both raised the Lord, and will raise up us through his power. Know ye not that your bodies are members of Christ . . . a temple of the Holy Ghost which is in you, which ye have from God? and ye are not your own; for ye were bought with a price' (1 Co 6^{13-20}). Marriage is 'in Christ' in whom believers are truly members of each other as having their mutual sufficiency in Him. The Letter to the Ephesians carries the thought still further: as Christ loves the Church, so let the husband love his wife, the wife her husband: as Christ is one with His Church so a man and his wife are one with each other in spirit as, by original creation, they are one also in the flesh. This teaching upon marriage implies not only an analogy: ('this mystery is great: but I speak of Christ and the Church') it may be deduced that the perfection of Christian marriage is (1) actually made possible in Christ, who as Risen Lord is the Head of a divinely gifted Church and community, membership in which will impart the power to live according to His fulness, (2) is only possible through Him and in the fellowship of those who are members of His Body.

It is this last and greatest fact—the new life actually offered in the Risen Lord and the resurrected Church—which is seen to be the Divine answer to what is impossible with men; and to what seems impossible in the teaching of Jesus both in its positive statements of ideals that are meant to be realized and to supersede what was 'permitted' because of the hardness of men's hearts, and—it will now be contended—in its sharpest criticism of any attempt to relax further such permission. Nothing but the fulness of God is His will for His own Church, and the perfecting of the marriage bond even under duress permits no exceptive clauses: how could it?

It has been held by some that the teaching of Jesus or of the Gospels upon Christian marriage is not unequivocal in its emphasis upon the realization, in Himself, and in the Christian Church, of an indissoluble bond: that while the main emphasis is represented in the words of Jesus already quoted and as endorsed by St. Paul—'I give charge, yea not I, but the Lord, That the wife depart not from her husband (but and if she depart, let her remain unmarried, or else be reconciled to her husband); and that the husband leave not his wife' (1 Co $7^{10, 11}$)—there are in St. Matthew's Gospel exceptive clauses which indicated a concession on the part of Jesus or the

early Christian community to the weakness of the human heart. These two passages are to be examined.

(1) Mt $5^{31.32}$: 'It was said also, Whosoever shall put away his wife, let him give her a writing of divorcement: but I say unto you, that every one that putteth away his wife, *saving for the cause of fornication*, maketh her an adulteress: and whosoever shall marry her when she is put away committeth adulterv.' The study of the sources of St. Matthew has drawn attention to the peculiar interest of that Gospel in the relationship of Jesus to the Torah and indeed to the Rabbinic traditions. Scholarship therefore which is open to the expectation that Jesus cast His net nation-wide, seeking to gain all types, may be led to accept teaching such as, for example, Mt 5^{17-20} on the Law as the teaching of Jesus Himself. But if so, it will be appreciated that they are words directed by Jesus to Rabbis both to reassure them of the reverence He has in common with them for the essence of the Torah, as well as equally to emphasize that the new righteousness must, to be the true righteousness of God, far exceed the utmost actually and in reality achieved by the Scribes and Pharisees. These verses are Rabbinic in language and yet contain the unmistakeable radio-active particles to be found in all the teaching of Jesus. The inference to be drawn is simply that like His greatest disciple, Jesus sought to be, within self-consistency, all things to all men. Suppose we apply this to our verses here and ask: what sense do they yield if directed to Rabbis? We may paraphrase the result, bearing in mind the contemporary conflict of interpretation between the Hillel and Shammai schools in regard to the teaching of the Torah upon marriage, the first extremely lax, the second strict:

'If anyone divorces his wife except on the ground of adultery [or fornication] he makes the woman an adulteress (hîphîl of the Hebrew verb), *i.e.* he causes her to be regarded as an adulteress when she is not.' Adultery being the only possible reason for divorce, she will be regarded by every right-thinking person (the view of the stricter school) as an adulteress when in fact she had been frivolously and wrongly divorced. The words are an attack upon the lax view and the lax School; yet they go far beyond the purer and strict School of Shammai, for they are said from the point of view of the woman, and demand from men that they apply to the woman, who suffered such disability at law, the golden rule. Surely the authorship of such words is not difficult to trace!

The second 'exceptive' clause occurs in Mt 19^{3-12} which must be studied as a whole. At the point where Jesus declares that man may not put asunder what God has joined together, and that while Moses for the hardness of men's hearts permitted them to put away their wives, from the beginning it has not been so, the text runs:

> (9) And I say unto you, Whosoever shall put away his wife, except for adultery, and shall marry another, committeth adultery: and he that marrieth her when she is put away committeth adultery.
>
> (10) The disciples say unto him, If the case of the man is so with his wife, it is not expedient to marry.
>
> (11) But he said unto them, All men cannot receive this saying, but they to whom it is given.
>
> (12) For there are eunuchs, which were so born from their mother's womb: and there are eunuchs, which were made eunuchs by men: and there are eunuchs, which made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

Here St. Matthew's version may be an enlargement of Mk 10^{2-12}, or St. Mark's may be an adaptation of a source behind Mt 19^{3-9}, *i.e.*, without Mt 19^{10-12}; but either way the question is as to whether the additional 'except for adultery' of Mt 19^{9} has meaning with reference to the additional verses which follow in the Matthean version. Do *vv.*$^{10-12}$ of St. Matthew follow out of ^{9a} (^{9b} may be an assimilation to Mt 5^{32b} as it has inferior textual support), and is the whole discourse a unity such as the study of St. Matthew's discourses as a whole would lead one to expect?

If the application of the 'exceptive' verse here is the same as that suggested for Mt 5^{32} the meaning will be: whoever divorces except for adultery is really at heart an adulterer: that is the shameful secret reason why (cf. Mt 5^{28}) men do, in fact, divorce their wives—to commit adultery with another woman. If the verse is taken with the previous verses it yields this situation:

(1) It is not the intention of God that there should be any breaking of the marriage bond which makes two people one flesh and one spirit.

(2) So much are they one, that the slightest suggestion of a frivolous attitude towards marriage indicates an adulterous heart.

(3) Adultery is the only possible ground for divorce, because it is a violation of the deep unity of the bond.

(4) But the unity being fundamental and basic, violation is not in the eyes of God the breaking of it: it cannot be broken.

(5) Marriage therefore being such in the original intention of God now to be realised through Jesus, what then if adultery is committed? Surely (^{10}) 'If the case of the man is so with his wife, it is not expedient to marry' (cf. Hosea). The reply of Jesus to the disciples is that (to paraphrase)

only some can in such a case receive the spirit of the Genesis saying; there are natural eunuchs and there are man-made eunuchs, and there are those who for the sake of the Kingdom of Heaven will on such an occasion make themselves eunuchs, *i.e.*, preserve the bond of unity in the only way possible during such a time: by not divorcing, and by denying oneself. Only those to whom it is given can receive such a spirit (*v.*[12]).[1]

[1] Whether in Mt 19[3-12] the turn of thought from *vv.*[3-8] to *vv.*[10-12] through *v.*[9] represents the literary unity of a briefly recorded conversation, or a compilation of separate 'words' of Jesus so as to give a general guide to His attitude, is a literary consideration on which full agreement might not be possible. The sense of the passage as a whole, however, remains unaffected by this question.

Taken together, therefore, the two passages in St. Matthew imply that (1) in His interpretation of the Law Jesus did not recognize any other reason than adultery or fornication as moral cause for divorce.

(2) For the children of His new Kingdom Jesus neither expressly permitted nor denied divorce on the ground of adultery—and neither therefore may the Church—rather He sought to impart the revelation and gift of a bond which, even if violated by adultery or fornication, was, for them that were able to receive it, at whatever cost to be made perfect.

(3) Membership in the Body and Spirit of the true Church of which Jesus Christ is the Head, is the Divinely appointed means to this end.

In the Study.

Virginibus Puerisque.

The Princess and the Lepers.

By the Reverend R. E. Thomas, M.A., Barnet, Herts.

'Jesus, moved with compassion, put forth his hand, and touched him.'—Mk 1[41].

Every girl is interested in weddings. Every boy in our land, as well as every girl, has been interested recently in a certain wedding. You all know whose wedding that is—the wedding of the Princess Elizabeth. We have all been interested in that wedding, because we all like Princess Elizabeth. And we like Princess Elizabeth, not just because she is a princess and 'heir presumptive,' as they say, to the throne, but because she has shown herself worthy of being liked and honoured.

Here is just one example of how she has done that. Princess Elizabeth, like her sister, Princess Margaret, belongs, as you know, to the Girl Guides. When the two Princesses visited South Africa with their parents, our King and Queen, there was a great parade of Guides in their honour in Basutoland. Four hundred Guides and Sunbeams (as Brownies are called there) assembled on the cricket ground at a place named Maseru to be inspected. Every one was very proud and happy because the Princesses had found time to be interested in them.

Every one? Well, perhaps not quite every one. There was one little group which was feeling rather sad and wistful as they watched what was going on. And they felt sad and wistful because they were not allowed to be with the others. They were lepers. They had come from the Maseru Leper Colony, these twenty picked Guides and Sunbeams. And being lepers, they had to be kept apart from the rest, for fear they should give that terrible disease to others. So they were brought in a special bus and not allowed to leave it.

Their little faces looked longingly from the windows, as Princess Elizabeth walked between the ranks of the others. Many people in the great crowd which had gathered wondered if she knew about the lepers in the bus. Then they saw the District Commissioner speaking to her and pointing to the bus, and they knew she was being told. And next they saw something which warmed all their hearts. As soon as Princess Elizabeth was told, she made her way to the bus and stood smiling at the lepers, only a few feet away from them. 'I'll walk round the other side, too,' she told the District Commissioner; 'I'd like to see them all.' So the Princess walked round the bus, smiling at them all, while the children, too excited to speak, smiled back at her.

Why did the Princess do that? She did it because she knew they were suffering and because she wished to get as close to them in their suffering as she could. Indeed, she did just what Jesus did long ago before her. When Jesus met a leper He got as close to the leper as He could. When other people in those days met a leper they got as far away from him as they could. But when Jesus met a leper He was 'moved with compassion, put forth his hand, and touched him.' He got as near to him as He could. Now, we shall not meet lepers in our own country to-day, but we shall meet many who are suffering in other ways. Let us get as near to them as we can, for that is the way to help them and that is what Jesus would have us do.

On Turning Back the Clock.

By the Reverend S. Greer, M.A., Ayr.

'Let the shadow [on the dial] return backward ten degrees.'—2 K 20^{10}.

There's a fine piece of music called 'The Dance of the Hours.' We seem, as we listen, to see the Hours join hands together to tell the story of the Day; cheerful Hours, slumbrous Hours, Hours of Dawn and of Sunset. Have you ever thought of the Hours as having each a separate existence—like Fairies? Ten o'clock in the morning is a bustling fairy; four o'clock in the afternoon is a drowsy fairy, calling for a cup of tea. And in every one of these Hours something interesting happens. But, whatever is happening, the instant the clock strikes, that Hour is ended. It may have seen much or little; splendid deeds or unlovely actions; it may have been quite wasted and frittered away. But the last second is ticked off, the clock strikes, and that Hour flies back to God to report. It may hang its head in shame, for it has nothing to report but unhappy things. But good or ill, its report is handed in, and that Hour's chance is over.

But now and then an Hour has a second chance. It had last night (2nd November). Three o'clock in the morning was just about to strike, and two o'clock was finishing its course, when, lo and behold! it began all over again. Clocks and watches were turned back, and there was a second two o'clock called Greenwich Mean Time. To-day, in spite of the tables which we learn at school, there will be twenty-five hours in the day. Little two o'clock got a reprieve.

Perhaps things hadn't gone very well with it. You know how it is with you sometimes. You get into trouble. How that temper of yours flares up when you're provoked! How hard you find it to keep from being jealous; somebody gets something you'd love to have, and you find hatred rising up in your mind. Or maybe you're one of those folk who are not fond of work; you're not lazy, of course, but you keep out of the way when there's a job to be done!

I wonder what each Hour has to report about you?

So here hath been dawning
Another blue Day:
Think wilt thou let it
Slip useless away.

Take each Hour and consider what's written upon it. Somebody you helped? A thought that was loving? A decision to be more industrious? A promise to Christ not to be jealous again? A vow henceforth to be loyal to Him in all things? A firm stand for truth and honour?

Are these the things that are written on each Hour's report? Maybe not. Perhaps there's not much to be proud of. Well, if there's not, here is great good news! God gives us another chance. Not just for one hour like little two-o'clock-this-morning, but for every hour. We read in the Book of Kings how the shadow on the dial was turned back as a sign to the King that he was to get well again. His life was being given back to him. Again and again the Bible assures us that God will, if we ask Him, let us start afresh. 'I wish,' sighs the poet.

I wish that there were some wonderful place
Called the 'Land of beginning again.'

Well, in God's great mercy, there is such a place. Shall we not ask Him, for the dear Saviour's sake, to give us a fresh start, and help us in it to do better?

The Christian Year.

Twenty-Fourth Sunday after Trinity.

The Ministry of Intercession.

By the Reverend J. R. Coates, M.A., Northleigh, Witney.

'Neither pray I for these alone, but for them also which shall believe on me through their word.'—Jn 17^{20}.

In his recent book, *The Personality of Man*, in the Penguin series, G. N. M. Tyrrell shows how modern psychical research is enriching our knowledge of ourselves. While many of his ideas are questionable, some of the inferences which he draws from the phenomena of 'telepathy' are of special interest to Christians because they point so clearly to the practical importance of intercessory prayer.

When we think of Christ as the great High-priest who ever liveth to make intercession for us, and of the patriarchs and prophets who prevailed with God in the days of old, we are tempted to regard ourselves as unqualified for so high a calling. But it now appears that, whether we are conscious of it or not, we are all more or less open to one another—and to God—in a spiritual way. To pray is to be consciously alive at this level—which may help us to understand St. Paul's exhortation to pray without ceasing. As Dr. John Knox of New York says in *The Christian Answer*, 'There is a sense in which one can never pray unless one is always praying.'

George Macdonald goes to the root of the matter when he says that intercession means thinking of God and our friends together, and of ourselves in relation to both. The end of that saying reminds us that prayer for others lays us open to the call of God and leads to a sense of mission. This is well illustrated in the experience of the Hebrew prophets. In the seventh chapter of Amos, for example, we learn that the shepherd of Tekoa received his illumination—a quickening of moral insight and an irresistible urge to bear witness—after he had prayed for his people. The fourteenth and fifteenth chapters of Jeremiah are instructive in this connexion. Intercession was regarded in Israel as a primary function of the prophet. Abraham, Moses, Samuel, Elijah all stand out as notable examples.

'Would God that all the Lord's people were prophets.' Moses' longing was fulfilled through Christ, who sets us free at the deepest level of our personality to enter into that vital relation with other people and with God of which intercessory prayer is the essential breath and spirit. In this we fulfil our destiny, God working in us and through us; and we find, as St. Paul did, that though 'we know not how to pray as we ought; but the Spirit himself maketh intercession for us with groanings which cannot be uttered.'

So far from being an advanced stage in the prayer life, intercession is the natural activity of children. 'God bless Mummy and Daddy and all my friends'—so prays the little one at his bedside. Except we become as little children, we shall not enter into this ministry. But that is just how Christ saves us. By His Spirit we say 'Father' to God, entering into the glorious liberty of His children, and are drawn into the fellowship of the Father and the Son which is also the fellowship of the Spirit that maketh intercession.

It is clear that intercession can no longer be thought of as an effort to induce God to change His mind. It is part of the natural intercourse of the children of God with their Father. Like all kinds of prayer, it is response to God. He initiates it by expressing His love, so that we turn to Him in confidence; by opening the eyes of our heart to understand the needs of others; and by fanning the spark of our little unselfishness into a flame of sacrificial passion, so that we would give anything—even life itself—to see His will done. When He gets hold of us in Christ, we know what His will is. Like St. Paul, we know the true needs of our friends, of the Church and the world.

To intercede for others is to be a channel of God's grace towards them. To refrain from intercession is to hinder the flow of Divine love into this world. Instead of thinking of our prayer as a movement towards God which may issue in the movement of His help to those for whom we pray, we should think of God's love as passing to them partly through us. In our intercession we are fellow-workers with Him. It may be that the achievement of God's purpose for others will be held up until we give ourselves to intercession.

Give ourselves: that is the heart of the subject. In this Christ is our example and our strength. 'For their sakes I sanctify myself.' Here is the vital centre. We must say the same. All true intercession means Gethsemane and Calvary.

The ministry of intercession is not for the select few. If to be Christian means to be Christ-like, then all Christians must be praying people. If this test were applied to our Communion rolls, we might have to strike off a good many names. There may be occasions when God says to us, as He said to Jeremiah, 'Pray not'—because our prayers are on the material plane, and He is calling us into communion with Himself at a deeper level. Some of us know that we are to blame for having slipped into prayerlessness. Others in the name of sincerity have given up devotional practices which had become merely formal. Most of us fall short of the ideal in these crowded and complicated days. How can we make a new start?

In his *Readings in St. John's Gospel* William Temple introduces the seventeenth chapter by recapitulating the Lord's teaching on prayer. When we pray in Christ's name, he says, 'our wills are identified with the will of God; we are then praying for what He desires to give and waits to give until we recognize Him as its source so that our reception of it will strengthen our faith and not encourage our neglect of Him. The proper outline of a Christian's prayer is not 'Please do for me what I want' but 'Please do in me, with me and through me what you want.' The pattern prayer that our Lord taught us is based on this principle; 'after this manner pray ye.' What is the manner?

When we come into our Father's presence, our Lord seems to say, we should be so filled with the thought of Him that we forget all about ourselves, our hopes, our needs, even our sins; what we want most of all and therefore utter first is that all men may know how glorious God is and reverence Him accordingly—'Hallowed be thy name.' (How often do we pray that? We say it every day; but do we pray it?) Our next desire is to be that every one should obey Him, so that He is truly King of His own world—'Thy kingdom come'; then that His whole purpose of love may be carried out, unspoilt by the selfishness in ourselves and others—'Thy will be done.' Only after this do we turn to ourselves, and when we do it is to ask for those things which are necessary if we are to serve God with all our hearts: freedom from harassing anxiety—'daily bread' or 'the morrow's bread'; and restoration to the favour we have forfeited—'forgive us our trespasses'; and no moral adventures, for there is plenty on the straight path of duty to test character and develop grit without our being led to the lairs of dragons—'lead us not into temptation'; and some evil has a grip upon us from which we cannot free ourselves—'deliver us' from that. And why? Is it because then we shall be good and happy? Not at all. It is because we are all the time concerned with God's Kingdom, Power and Glory. The two sons of Zebedee once approached the Lord with a prayer which perfectly illustrates the wrong way to pray: 'Master, we would that thou shouldst do for us whatsoever we shall ask of thee.' After that we are not surprised that their request was selfish in the worst sense—it was for something by gaining which they would keep others out of it. To such a prayer for selfish advantage there is and can be only one answer: Can you share My sacrifice? The essence of prayer is to seek how we may share that sacrifice.

There are books which may help us. But perhaps they are not necessary. It may well be that intercession will be the first step in our return to the practice of prayer, as it is the beginning for little children. Let us do as George Macdonald says—think of God and our friends together, and of ourselves in relation to both. Out of this simple and natural beginning grows every kind of prayer: for we must adore Him who is the source

of friendship; and thank Him for giving us friends; and seek forgiveness for envy, pride, and all our selfishness; and ask for grace to forget ourselves and do what is right. Adoration, Thanksgiving, Confession, Petition—they all follow naturally when we pray for those to whom our hearts are open.

If all Christians answered the call to this ministry there would be a marvellous enrichment of the life of all mankind. A spiritual tide would flow, to unify the Church and carry the world through all its problems into new adventures of creative peace.

TWENTY-FIFTH SUNDAY AFTER TRINITY.

Deliverance and Demand.

BY THE REVEREND GEORGE W. H. LOUDON, B.D., S.T.M., CALLANDER.

'And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me.'—Ex 20^{1-3}.

These words of our text give us a summary of something that has gone before; but they also present us with a pattern of all that is to come after. They tell us what God has done, up to this point, for the children of Israel; but they also express what He will do, and how He will deal with them, in days to come. The men to whom the words were spoken could not of course know these things; but we, who have come into their heritage, can see as they could not, how the pattern has worked itself out in history. We can see that in these verses the whole pattern and manner of God's dealing with men is revealed; and what they show to us is a pattern of *deliverance followed by demand.*

We can, I say, easily perceive these things; and yet we have failed again and again to see them. It is not that we have been entirely blind to them. But we have seen the pattern the wrong way round, or else we have seen only a part of it. And we have done these things, it seems, because we preferred it that way—because that particular manner of explaining the way God deals with men had more appeal for us, or more appeal for some part of us, than had the real thing.

1. Consider first of all what happens when we see, or when we choose to see, the pattern the wrong way round; in other words, when we put *demand before deliverance* in the pattern of God's dealings with men.

It isn't hard to understand why men and women—or at least some of them—should be attracted by that way of viewing it. Such a version of the pattern has an appeal for a great deal in our nature—and indeed, for a great deal that is best there. It is not to be accounted for merely by saying that in most of us there is a sheep-like quality that makes us ready to follow a lead that is strongly given, and to obey a demand that is put clearly before us. It isn't accounted for, in other words, just by saying that there is a part of our nature that seems to like being dictated to. As often as not, it is the man of high soul and lofty ideals who seeks to put demand before deliverance; it is the man whose sense of duty is developed beyond the normal who wants, first and foremost, to be confronted with the requirements of God. And it is the man in whom righteousness has become something very like a passion who is most likely to say 'Amen' to the words of the poet:

> When Duty whispers low, *Thou must,*
> The youth replies, *I can.*

These are the attractions, these are the good points, in this way of looking at the pattern; but of course it has its defects too. When a man stands at such a height of devotion to duty it becomes all too easy for him to look down a little upon those who are at a lower level and are content to remain there; and in that fashion Pharisees are made.

Yet even that is not the chief count against this way of seeing the pattern. The chief count lies in the fact that if you put demand before deliverance, you give clear proof that you have never felt the need of being delivered. It is an admission that something has been lacking from your experience; and that something is the sense of the burden of frustration and failure, and of the presence of the ties of sin. Go back for a moment to the lines I quoted a little ago:

> When Duty whispers low, 'Thou must,'
> The *youth* replies . . .

Yes—it is only youth that would make such a reply—youth that is callow and inexperienced, youth that has not been enough exposed to the buffetings of circumstance to know the weakness of its strength! But experience will sooner or later make a different answer, and tell another tale—will admit that there have been many such responses, confidently and even heroically made, that still remain unfulfilled.

2. And again, there are times when what we see, or choose to see, forms at best only a part of the pattern; and at worst, a quite unintelligible part of it. To take only one example, there are those who would like to see the *deliverance without* giving much heed to the *demand.* And of course it is always possible to do that; but the consequences of doing it may not be pleasant ones.

Deliverance without demand: once again it is easy to see the attraction which this way of doing may have for some natures; yet even here we must not dismiss the attraction as altogether an unworthy thing—we must not think of it as always just another version of the desire to get something for nothing. Often enough there is nothing shallow or contemptible about it. It springs from a sense of God's working and dealing, which is pretty certainly unbalanced, but just as certainly reverent and profound. The man who thinks in this way is so full of the fact of God's deliverance, and so sure of the perfection of God's working, that he does not stop to ask whether

God has in fact completed His work upon those to whom that deliverance is known. Instead, it assumes the work is complete; and if that be so, there is no longer any need for instruction or demand. The man whom God has delivered, according to this way of thinking, will always do what is pleasing in God's sight because now his will and God's will, his pleasure and God's pleasure, are one and the same. In being delivered, he has also been made perfect.

That is, if you like, fanaticism; but it is not an uncommon one, and unlike some other fanaticisms it has its uses. It has occurred in every period of the Church's history in which that Church was lively as well as alive. And however far it may be from the truth—however absurd, and sometimes however tragic its outcome may be—it is a reminder to us of our continual need to seek a deeper understanding of the deliverance of God, and of the life into which that deliverance calls us.

3. But His method does not change; and the pattern remains for us what it was for the children of Israel in the desert—a pattern of deliverance followed by demand.

I need not quote examples to uphold that claim; it is supported by every experience that we have of God in Jesus Christ. But I do want now, and by way of conclusion, to remind ourselves why this should be so. It is not for any remote or undiscoverable cause that God has ordered the pattern of His dealings with us. On the contrary it is something of which the necessity can be very easily shown; and perhaps it is easiest to do so in the terms of our text. 'I am the Lord thy God, which have brought thee out of bondage'—Why? Once we face that question—and it is after all a reasonable and natural question to ask—we begin to see the answer to our other question too. It is when we remember that those who are being delivered are the people God has chosen for His own that we are in a position to see why deliverance must always be followed by demand. God has chosen them; but they do not know, as yet, what these words—'being chosen'—involve for them. And in His demand God is telling the children of Israel 'what it means to be His people in reality as well as in name.'

'To be God's people in reality as well as in name'—that is, surely, the desire and aspiration of every one who has heard the appeal of Christ to him. To be, really and indeed, the child of God—a child of whom, one day, it may possibly be said, 'Like father, like son'—that is the opportunity which the deliverance and demand of God together hold out for us. Not the deliverance by itself—for like the children of Israel we have been too long in slavery to know how free men ought to live. Not the demand by itself—for we are bound to find its requirements too grievous for us. Not either of these but both together—deliverance and demand combining to offer us at once the way to freedom, and directions that we may follow the way aright; at once our entry upon a new life, and our training in that life until we grow from childhood in it unto the full-grown and perfect man.

FIRST SUNDAY IN ADVENT.

God With Us.

BY THE REVEREND WILLIAM BARCLAY, B.D., GLASGOW.

'And the Word was made flesh, and dwelt among us.'—Jn 1^{14}.

It is on the whole true to say that men who have not known Jesus Christ have always stressed not the nearness of God to men, but the distance of God from men.

Sometimes they have felt that God was completely unknowable, that however strenuously the human mind reached out and however diligently it searched it could not in any real sense ever know God. Sir William Watson wrote a poem which is of the very essence of agnosticism:

I wandered far in the wold,
And after the heat and the glare
I came at eve to a churchyard old:
The yew-trees seemed at prayer.

And round me was dust in dust,
And the fleeting light, and Repose;
And the infinite pathos of human trust
In a God whom no man knows.

Sometimes men have felt that God is in any event completely indifferent. In point of fact Stoicism, the highest and the noblest of the pagan creeds, deliberately came to the conclusion that God, just because He is God, must have as His very first and primary quality this quality of *apatheia* or indifference. They argued that if God can feel sorrow or joy, pain or pleasure, if in the heart of God there are any feelings or emotions at all, it means that God can be moved by something or some one outside Himself. If that something or some one can move God, they argued that, at least for that moment, that person or thing is greater than God because it has had an effect on God; that cannot be, they said. Therefore God, if He is God, must by necessity of His very nature be above and beyond all feeling of any kind. So they have the grim and the terrible conception of an entirely and necessarily indifferent God.

Sometimes men have thought of God as merciless. In so many pagan religions and even in some parts of Old Testament religion there is that quality of hard, merciless vengefulness in God. Rosita Forbes tells how she was travelling in China. There was no room in the village inn and she was lodged for the night in a little temple which was filled with images of the gods. In the night time she woke up and in the moonlight saw these images staring down at her. 'Gazing at them,' she says, 'I understood just how generations of coolies had grovelled in fear before their cruel wrath. Some of them snarled, others sneered, one had the lips drawn back from the teeth in a vulpine grin. All showed man what wicked vengeance they would wreak if he dared to disobey their commands.' Pagan gods were so often gods before whom a man might kneel in terror and not gods towards whom a man might run in love as a child to a father.

Sometimes men thought of God not only as unknowable and indifferent and merciless but even as actively hostile. Deep down in Greek religion there was the conception of the envy of the gods. There was in the heart of the gods a kind of grudging suspicion at all human happiness. There was in the gods a kind of fear that men might share Divine happiness. They even grudged the perfect happiness of man and wife. So Homer makes Penelope say to the returned Odysseus—'It is the gods who gave us trouble, the gods who were jealous that we should abide together and have joy of our youth and come to the threshold of old age.' And so in modern times Swinburne indicted his hostile god,

his hidden face and iron feet
Hath not man known, and felt them on their way
Threaten and trample all things and every day?
Hath he not sent us hunger? who hath cursed
Spirit and flesh with longing? filled with thirst
Their lips who cried unto him?

So men's thoughts of God ran on these grim and terrible lines. They were haunted by a hunger for God that they believed they could not satisfy. At the best the gods were sheerly indifferent; at the worst, coldly merciless or even actively hostile. Even the Old Testament knew the sheer terror of God. Gideon cries out, Alas, O Lord God! for because I have seen an angel of the Lord face to face, and Manoah says despairingly to his wife, We shall surely die because we have seen God.

And then God comes to earth and comes to men in the form of Jesus Christ. The Word became flesh and dwelt among us. He who hath seen Me, says Jesus, hath seen the Father. In Jesus Christ God is with men. At once in that incarnation certain truths leap out. The very fact that God came to men in Jesus Christ and the very fact that Jesus Christ was the person He was and lived the life He lived told men at once certain truths about God.

It proved once and for all that God was not indifferent but that God was intensely interested in human life. So interested was God in human life that Jesus, as Paul put it, did not think His equality with God a thing to be grasped at and hugged to Himself but He laid it by to become in the humblest way a man. Boris of Bulgaria used to alarm his court greatly because he would insist on mixing with the common people. Into the streets and into the country he would go incognito and mix with men, thereby, in his unsettled country, running very real dangers. When they sought to make him stop this his answer was, 'Before I can be their king I must be their familiar friend.' So by entering into human life in Jesus Christ God shows men that His desire is not for the distant eminence of kingship but for the close intimacy of friendship and of love.

Further, this incarnation proves that we have a God who understands the life we live. Before God took upon Himself in Christ this human life of ours it was always possible for a man to look up half defiantly, half despairingly into the heavenly places and cry out to God, What do you know about my life? There was always a kind of element of unfairness that one who knew nothing about life should lay down laws for life and then act as judge upon life. But because God entered into life in Jesus Christ He knows life.

He knows our struggles. It is told that John Wheatley the famous Labour Member of Parliament was one day talking to King George the Fifth. The King asked him why he was so militantly an agitator. Wheatley began to tell of some of the things that he had seen in city slums and the like. When he had finished the King said, 'If I had seen what you have seen I too would be a revolutionary.' It makes a difference to have come through things. When we pray we pray not to an aloof God but to a God who knows what this life is like.

He knows our temptations. Jesus was tempted and it follows that He knew a force and a violence and a depth of temptation that we never can know just because He was sinless. We fall to temptation. But Jesus went past the point where we fall; He passed the breaking-point and did not break. He was tempted in all things as we are. Again when we pray to Him for help we do not pray to some one who has never known the power and force of temptation. He has known and because He has known it He can help.

He knows our sorrows. When we lift tear-stained faces to God and when we bring to Him sore hearts and when we come to Him with perplexed and troubled minds we come to One who is afflicted in all our afflictions, who has in the realest sense borne the very same trials and who therefore understands and out of His understanding can help.

But the thing goes further than that. We have been thinking of God entering into human life in the person of Jesus Christ. And that entry into life was not just a momentary irruption into human affairs to be followed by a withdrawal again. It was not a case of God being with men in the historic person of Jesus of Nazareth and then after the completing of that life returning again to His secluded heaven. The truth is not that God *was* with us but that God *is* with us. God with us is a permanent truth and a permanent reality. Wherefore we have as the companion of our way One who has walked it and known it. And because He not only knows life but has the secret of victorious life, out of His sympathy He can soothe us and out of His triumphant grace He can enable us, as He did, to overcome the world.

SECOND SUNDAY IN ADVENT.

In Change Unchanged.

BY THE REVEREND PRINCIPAL H. F. LOVELL COCKS, M.A., D.D., BRISTOL.

'Jesus Christ, the same yesterday, and to-day, and for ever.'—Heb 13^{8}.

We men are creatures of change, and we live in a changing world. Our civilization changes—

sometimes with a slow ripening, like fruit that mellows in the sun; sometimes—as to-day—with a terrifying swiftness, when wars and social upheavals obliterate ancient landmarks and make everything strange and new. We ourselves change, passing from youth to maturity, and from maturity to old age. When we are young we welcome new experiences and new vistas of a world as yet unexplored, but when we grow old we cling to the familiar and love the well-worn paths. For now memory itself turns traitor. We re-visit the house that was our childhood's home, and how mean and shabby it seems! Where is the splendour and spaciousness it had in our recollections of it? To those who hear 'Time's winged chariot hurrying near' change brings a secret dread. Their lives are overcast by long shadows of their mortality.

This most commonplace, yet most poignant, experience has impelled man to seek the unchanged as his anchorage in a changing world. Philosophy began as the quest of an abiding substance beneath the transient everyday things. In his religion man conceives his gods as changeless beings in a bright heaven where corruption and death are unknown. By sacrifices and austerities man tries to escape from the world of change and live like the gods. But in this he fails. Between them and him a great gulf is fixed. To be really changeless his gods must be immune from the griefs and cares that mortals endure. No knowledge of them and no shadow of compassion for stricken man must darken the radiance of their Divine existence. Though man longs for heaven, heaven may not take pity on him; and so his longing is but the desire of the moth for the star, and his attempts to burst the fetters of his changeful life end in despair. The gods live for ever, but man is a creature of Time and destined to die.

Man's vain denial of the gulf between earth and heaven takes different forms in different ages. Modern civilized man does not attempt to live in heaven by denying earth and his own earthiness. On the contrary it is heaven he denies, persuading himself that the only true heaven is the one he builds with his own hands. His science teaches him to be content with as much permanence as belongs to the laws of change, and he masters Nature by observing and exploiting her regularities and uniformities. But he, too, is destined to fail at last. For heaven, his true home, is still there, and so is the gulf between heaven and earth. Change and mortality cannot be mastered except by the power of what does not change and cannot die.

The Christian gospel meets this human need for the unchanging. It proclaims the living God. It speaks of His invasion of history where, in the fullness of time, He becomes incarnate in Jesus Christ for our redemption. It promises us eternal life in Him and teaches us in the light of the revelation He brings to see eternal significance in the fleeting moments of our changeful existence. This is the comfort that the writer of Hebrews brings to disillusioned and despairing Christians. His Epistle is a rousing call for a renewed and triumphant faith in God, who by the gift of Jesus Christ, the ever-present Saviour and Lord, has linked the past with the future in His loving purpose of redemption. He admits that we do not yet see how all change and all history is to be wrested by God to the service of this purpose. Man has a long pilgrimage before him, with many dangers and pitfalls by the way, but he is sure of his goal, for he sees Jesus, the Divine pledge of final victory. We may not yet have resisted unto blood, striving against sin, but we may strive manfully and run with patience the race that is set before us, if we will look unto Jesus, the Author and Finisher of our faith. Here he reminds his readers of their teachers, their fathers in the faith. 'Remember them,' he says, 'Remember their work, its influence and fruits, and imitate their faith.' And then he seems to overhear these dispirited Christians lamenting that those were the great days, and that the apostles and teachers they revered have left no successors comparable with themselves in power and influence. Had he lived to-day he would have overheard us lamenting that the age of faith is past, and that we have no Wesleys and Spurgeons to lead and inspire us. In his next word, therefore, he answers them and us. 'True, your great teachers are dead, but their Teacher is with you still. Jesus Christ is the same, yesterday, to-day, and for ever.' Here at last man finds the unchanged in the changing, and reads the answer to the riddle of his life.

In Christ we see the *meaning* of our life. Beneath all the irreligion and indifference of our time is the age-old bewilderment of mortal, sinful man in his changing world. What is the meaning of our human existence? Our plans are thwarted by circumstance. The devastations of war, or more private catastrophes like illness or the loss of friends, seem to destroy any pattern of meaning that our minds can trace. It is Christ who restores that pattern. We see that God created us in His own image that we might be obedient sons of His love. This is our destiny which no chances and changes of this mortal life can frustrate. We stand before the Cross and know that there is no experience of sorrow, disappointment or defeat so dark and tragic that God cannot meet us there with His tender, chastening love. We know that because Christ died and rose again and abides with us for ever, nothing in all creation need disturb our communion with Him, since nothing can pluck us out of His hand.

And Christ gives us the clue to the *value* of our life. In our time we have seen human life held cheap. We have seen men made the tools of dictators and thrown as cannon fodder into their wars. We have seen them exploited and despised by their fellows. As cogs in an industrial machine, spare-parts in an economic system, dupes of propagandists and charlatans—men have been cheap indeed. But in Christ we learn their true value—the value they have for God, which only the Cross can measure.

Finally, Christ's word to us speaks of eternal life, of the *permanence* of our fellowship with Him.

Human life as we know it is a fragile thing. It does not need an atom bomb to extinguish it; a tiny germ will end it just as surely. And nowhere in the universe except in the power of promise of the risen Christ is there any guarantee that man does not die with the death of his fleshly body. But Christ assures us that God loves us with an everlasting love. As He loved us before the foundation of the world, so He will love us to eternity. His power is sufficient to raise us from sin and death that we may praise and glorify Him for ever.

People ask if we can prove these things. We cannot prove them, but we know they are true. And what need have we of proof when in faith we obey and worship the ever-present Christ? When He meets us, He is the same Christ who called Peter long ago and changed a craven into an apostle by the power of His resurrection. In all the changes of our life He meets us with that same saving power. We hear His promise, we receive His grace, and He gives us the faith whereby our changeful lives abide in Him, the unchanged and unchanging.

Recent Foreign Theology.

Christian Humanism. Professor J. Hering, of Strasbourg, has written a short but important and challenging study on the *Biblical Foundations of Christian Humanism.*[1] In his Foreword he indicates that his purpose is to attack the idea that humanism is a product of Græco-Roman civilization, in itself alien to Christian thought, and to be repudiated by Christian thought or synthesized with it. He rather maintains that there is a Christian humanism, rooted in the Scriptures, which has a character of its own, and whose relation to classical humanism may be examined. The themes he examines are the teaching of the heavenly man, man and revelation, man and Nature, man and the Last Judgment, Anthropos and Agape, and the destiny of man. He draws his material from both Testaments, but mainly from the New, to show that for Christian thought there is the idea of a universal standard set before men, a standard which is to be attained by the renunciation of the old Adam, and by self-denial and the bearing of the Cross, or in Johannine terminology the New Birth, or in Pauline terminology by death and resurrection with Him who is the first-fruits of them that rise. Christian humanism is thus essentially Christian, concerning itself not with the natural man, but with the man who is nourished with the bread of life, which is the Son of Man. A short appendix is devoted to the study of Ph 2^{6-11}.

The Church as the Body of Christ. In recent years there has been a widespread interest in the study of the nature and function of the Church. To this discussion Dr. Eduard Schweizer, of Zürich, has made a valuable contribution in a careful study of *The Life of the Lord in the Community and its Services,*[2] published in the same series as the foregoing. It is impossible to summarize the course of his argument in the space available here, but the essential point of view expressed is that in the New Testament teaching and practice the only authority is the authority of the service which is the expression of the life of the crucified and risen Lord. The New Testament Church is not an association or an institution. It is in no real sense a democracy; neither is it marked by the '*Führerprincip.*' Paul can claim the fullest authority for his word, yet it is not because it is his, but because it is God's own word. He makes no claim that authority attaches to himself, and can speak of Apollos and of himself as alike of negligible importance. Dr. Schweizer prefers to speak of the New Testament Church as a 'Christocracy,' or as 'Christonomous.' Its only recognized authority is that which derives from Christ active in the Church. Little is said about ordination in the New Testament, and in any case ordination of itself can give no guarantee; it has validity only so long as the ordained remains in the Word, and is the vehicle of the life of Christ. In Ac 13^{3} it is the community that ordains. The whole Church, indeed, is the body of Christ, and therefore all its members must be active in expressing His life. 'There are in the Church no idle members, as there are in the body no members without function' (p. 90). Only a Church which is universally animated by the crucified and risen Lord is a truly Christian Church. In such a Church there is a profound unity expressing itself through all its diversity, but it is the unity of the Lord. In all this there is not merely sound but timely teaching, and if this New Testament ideal were embodied in the Church to-day, we should see a Church of far greater power.

The Mission of the Primitive Church. In a careful and judicious study Dr. Rudolf Liechtenham, of Basel, examines the question of the world mission of the Early Church.[3] Harnack's con-

[1] *Die biblischen Grundlagen des christlichen Humanismus* (*Abhandlungen zur Theologie des Alten und Neuen Testaments*, 7). Zwingli-Verlag, Zürich (1946); Fr. 3.20.

[2] *Das Leben des Herrn in der Gemeinde und ihren Diensten* (*Abhandlungen zur Theologie des Alten und Neuen Testaments*, 8). Zwingli-Verlag, Zürich (1946); Fr. 8.50.

[3] *Die urchristliche Mission: Voraussetzungen, Motive und Methoden* (*Abhandlungen zur Theologie des Alten und Neuen Testaments*, 9). Zwingli-Verlag, Zürich (1946); Fr. 7.80.

clusion that Jesus never contemplated a world mission has been carried further to the point of denial that He dreamt of any organized society at all, and the rejection by Form Critics of the originality of any of the Gospel sayings which envisage a Church. Against this position Liechtenham reacts strongly. In the first part of his work he studies the foundation of the world mission in the life and work of Jesus. Without pinning himself to the precise words in which our Lord's utterance to Peter in Mt 16 [17-19] has been preserved, he would follow K. L. Schmidt in accepting its substance, and finds other support in the Gospels for the view that Jesus did contemplate a world mission. Amongst other things he notes that His identification of Himself with the Suffering Servant necessarily involved the thought that He was the light of the nations.

He next passes to the study of the spread of the Early Church and the beginnings of the mission to the heathen, and in a third section to the mission of Paul. Here he emphasizes the Divine origin of the mission, and the sense of constraint that was laid upon Paul. His mission was not something that he elected, but for which he felt himself called of God, and in its execution he felt that he was entering into the very sufferings of Christ. Moreover the mission was not merely Paul's. It was a mission in which the Christian community as such had a part, and a mission in which Paul was not alone. In his Epistles we find references to a surprising number of his 'fellow-workers.' The mission to the world was therefore something rooted in the very nature of the gospel as conceived by our Lord, and carried out by a Church which entered into his thought and purpose.

Studies in Manichæism. From Sweden comes another learned work, from the pen of Professor G. Widengren, written in English and devoted to the study of *Mesopotamian Elements in Manichæism.*[1] The sub-title of the book is *King and Saviour II*, but the volume which should have preceded it is delayed in publication and to be expected shortly.

Three views of the source of the ideas of Manichæism have been held. In recent years most have followed Reitzenstein in tracing them to the old Iranian popular religion as contrasted with Zoroastrianism, while Burkitt and Schaeder have favoured the idea that Christian Gnostic teachings provided their source. Widengren seeks to revive the view of Kessler, that ancient Mesopotamian ideas are to be found here, but to offer that view a firmer foundation than its first proposer offered. He studies successively a number of the characteristic ideas of Manichæism, and shows that they are found, often expressed in surprisingly similar terms, in Mandæan and Syrian-Gnostic texts. The central thought of all these religions is the work of a Saviour, which Widengren holds to be a re-adaptation of the ancient Mesopotamian Tammuz cult, where the king represented the Saviour-god. In these later cults the king is replaced by the apostle or messenger. He adduces many parallels from Babylonian texts to the later texts which he cites, and maintains that Manichæism received its old Babylonian ideas both indirectly and directly, since the old popular religion still lived on. Of the indirect channels he finds the Gnostic movements in Mesopotamian and Syrian Christianity to have been by far the most important. Most of the texts on which he relies are quoted in their original language and translated, and the wide range of languages from which texts are taken testifies not alone to the extraordinary language control which Professor Widengren enjoys, but to his familiarity with the texts throughout the vast field he surveys.

That the Tammuz cult exercised a wide and persistent influence throughout the whole of western Asia and beyond is certain, and vocabulary and ideas could be taken from it and integrated into other religions. Professor Widengren does not here argue that all these late religions were mere developments out of Mesopotamian religion, but that in them there are Mesopotamian elements, giving their character to all that was derived from different sources, and his emphasis on their common ground is not incompatible with the recognition of their differences. Relation, not equation, is what he seeks to establish, and for this he has presented a strong case. His book will be indispensable to all who are interested in this field.

H. H. ROWLEY.

Manchester.

[1] *Mesopotamian Elements in Manichæism (King and Saviour II): Studies in Manichæan, Mandæan and Syrian-Gnostic Religion.* A. B. Lundequistska Bokhandeln, Uppsala (1946); Kr. 7.50.

Calvin. Many faithful members of the churches of the Reformation in our time are rediscovering elements of Christian truth and practice which were lost in the violent reaction against Roman abuses, but which it is good for us to find again. One of these is the tradition of spiritual direction, for which the mediæval confessional gave so large an opportunity, and this is a special interest of Professor Jean-Daniel Benoit [2] of the Protestant Theological Faculty in Strasbourg University. The present reviewer must confess that he has only now become acquainted with Professor Benoit's work, but it is important to note that the book now before us was preceded in 1940 by a large work entitled, *Direction spirituelle et protestantisme : Étude sur la légitimité d'une direction protestante.* It is plain from the title that this was a good preparation for the later work on Calvin, and indeed that the two books belong together; and it is wholesome for us thus to be taught that Reformed Christianity has its own tradition of spiritual direction, which ought never to have been lost and which must be rehabilitated. The writer has evidently a wide knowledge of the whole Calvinistic background, and is a lover of his subject, but here he bases his researches mainly on Calvin's letters, for it was largely by corre-

[2] *Calvin, directeur d'âmes : Contribution à l'histoire de la piété réformée.* Oberlin, Strasbourg (1947); 270 fr.

spondence, though sometimes *viva voce*, especially in his visiting of the sick and dying, that Calvin filled the rôle of spiritual director. A list of the names of some of the chapters will give an idea of the interest and range of the work: 'The Pastoral Soul of Calvin,' 'The Christian Life according to the Letters,' 'Spiritual Exercises,' 'The Rôle of the Church in Calvinistic Piety,' 'Concrete Cases,' 'Characteristics of Calvin's Spiritual Direction.'

This is something which, amid the voluminous Calvin literature, has never been done before for the great reformer. Professor Benoit does not pretend that Calvin's direction of souls was precisely the same kind of spiritual help as was given by the great directors of the Roman Catholic tradition. It was something relatively new, and was true at every point to his fundamental theological principles. The whole of his counsel was ultimately based on the conception of God's absolute sovereignty over us in all our works and ways, and moreover it was always given purely as an interpretation and application to the individual of the Word of God in Scripture. Calvin respected always the individual judgment of the persons whom he counselled, knowing that the final responsibility for each decision was theirs, not his. But this does not mean that, with an excess of Protestant individualism, he shrank from giving definite direction, lest he should impair the spirit of independence which is sometimes associated with Protestant piety. On the contrary, he showed himself ready to give definite personal advice on a wide variety of questions: marriage problems and difficulties, interest and usury, the sin against the Holy Spirit, spiritual exercises, daily Bible reading and prayer, and many perplexities as to a Christian's duty. But it was always as a minister of the Word of God, not giving his own opinions, but interpreting the Word, with a dominating sense of personal responsibility and of the sovereignty of God, who must be obeyed at all costs, even at the cost of life itself in an age of religious persecution. At the same time Professor Benoit shows how deeply sympathetic was the 'pastoral soul' of the great reformer, how human, how humble (with all his alleged pride), how conscious of his own temptations, how anxious to give real comfort to the sorrowful and to the sick and dying (Calvin was strongly in favour of the practice of giving Holy Communion to the sick in their own homes, under proper safeguards).

This deeply interesting book, the writing of which was plainly a labour of love to the author, who is almost a hero-worshipper of Calvin, might very well be translated into English and find a public in this age of Calvinistic revival.

D. M. Baillie.

St. Andrews.

Contributions and Comments.

Nehemiah—Ezra.

Many of your readers must have read with great interest Mr. Scott's article in your July (1947) number, pleading for the traditional date of Ezra (458), as against the dominant view that he worked under Artaxerxes II in 398 B.C. I have long been convinced that the Chronicler is right in his dating. Mr. Scott has summarized most ably the main arguments and supported them by some fresh considerations. May I presume to add a further piece of evidence, which seems to me to carry weight? *Some one, with authority behind him, clearly rebuilt the walls of Jerusalem about* 450 B.C. The late Bishop Ryle, in his commentary on *Ezra and Nehemiah*, published over fifty years ago, regards it as a 'probable conjecture' that the Jews, 'perhaps led by Ezra,' had attempted to rebuild their walls shortly before the coming of Nehemiah.[1]

Briefly the arguments are these (as it appears to me).

(*a*) Neh 1^{3-4}. Can any one doubt that, in the year 445, when Nehemiah heard that 'the wall of Jerusalem is broken down,' it refers to a recent event? Or are we to suppose that his grief was due to something which had happened a hundred and fifty years earlier?

Mr. Scott in his article (The Expository Times p. 264), discusses the meaning of Ezr 9^{9} (a passage from Ezra's own memoirs), 'God hath extended mercy to us . . . to give us a wall in Judah and in Jerusalem.' But even if he is right in thinking that *gader* means figuratively 'defence' rather than literally 'a wall,' surely the passage gains force if Ezra is referring to actual walls.

(*b*) When Nehemiah reached Jerusalem, he was able to rebuild the walls in fifty-two days. That is an impossible feat except on the supposition that the walls had been rebuilt from their foundations a few years earlier, and that the demolition which followed, on Artaxerxes' order, was very partial.

(*c*) We have the Aramaic fragment in Ezr 4^{7-23}. Here the Samaritans complain that the Jews have 'finished (building) the walls and repaired the foundations.' And we know that Artaxerxes was facing political trouble in Syria, Palestine, and Egypt shortly after 458.

(*d*) Lastly, if the walls were rebuilt at that time, why does not the Satrap of the Province interfere? Why waste time by referring the matter to the King in far-off Susa? I suggest that the reason was that the Jew responsible for the work of fortification was one who himself held an official commission from the great King—*i.e.*, in all probability Ezra himself.

On this showing Ezra returned in 458 with a sheerly religious mandate—Artaxerxes habitually showed favour (whether from policy or conviction)

[1] Cambridge Bible, p. 150.

to the various religions of his subjects. But Ezra quickly found that his religious reforms were nugatory as long as Jerusalem was an open city, with no control of the right of entry. So he exceeded his powers and rebuilt the walls. Artaxerxes, when he heard of it, revoked his mandate to Ezra, but he took no extreme measures against him. The Scribe lived on in the Holy City as a private person, but still retained religious prestige among his own people. That is precisely the position which Ezra is represented as occupying under Nehemiah (Neh 8^{1-9}).

C. T. Wood.

Queens' College, Cambridge.

Nehemiah—Ezra: A Reconstruction.

In view of some recent reaction to the widely-accepted view of Van Hoonacker on the respective dating of Nehemiah and Ezra (444 and 397 B.C.)[1] it might be of interest to consider a possible reconstruction which, while doing a minimum of violence to the records as they lie before us, may nevertheless help to solve some of the difficulties inherent in both the 'early' (458–7) and 'late' (397) dates for Ezra.

Some of the evidence adduced to establish the 'late' date is extremely precarious and difficult to substantiate, yet on the other hand the priority of Nehemiah appears to be necessary to render the sequence of events at all intelligible. In seeking a resolution the present writer has been led to suppose that in the sources as they lay before the Chronicler Nehemiah was, in fact, earlier than Ezra and that this order was reversed by the Chronicler, possibly, as is widely believed, to secure the pre-eminence of priest over layman. What would be more natural than when reversing the order he should also reverse the respective dates? Should this supposition be correct it would place the first visit of Nehemiah to Jerusalem in the seventh year of Artaxerxes I (457); the second visit twelve years later (445); to be followed in the succeeding year (444, the twentieth year of the same Persian king) by that of Ezra.

This view would seem to raise no further difficulties, but rather give added significance to the appearance of Ezra at this stage. Nehemiah's first visit accomplished the repair of the walls, the re-populating of the city and the housing of its inhabitants (Neh $11^{1,2}$; cf. Sir 49^{13}), and the remedying of such social abuses as had brought about disintegration of community life (Neh 5). Believing that all would henceforth be well, and leaving the civil and ecclesiastical administration in what he considered capable hands (Neh 5^{12b} 7^{1-5}) he returns, his mission accomplished, to the Persian Court. But his hopes were not to find realization. With the passing of the years fresh abuses established themselves and demanded a further visit (Neh $13^{4\,ff.}$). These were, in the main, religious, but were of such a nature as to call for one armed primarily with *civil* authority to rectify (13^{15-28}). Nehemiah therefore leaves again for Jerusalem in 445 to do the preliminary work, and is followed in the succeeding year by Ezra, who appears, armed with the sanction of a *religious* Law, to consolidate in the 'covenant' (Neh 9^{38}–10^{39})[2] the pioneer work of his precursor. It would be interesting to speculate upon the mutual relationship of the two during the period immediately preceding the year 445, but this would be largely conjectural and outside the scope of the present brief study. Suffice it to observe that, if the Ezra narrative be reliable, both he and Nehemiah are stated to have set out with the royal approval. This would seem to suggest that their respective missions of 445 and 444 were in concert, if not actually the execution of a jointly preconceived plan.

On the foregoing reconstruction the interrelationship of Nehemiah and Ezra would appear intelligible and chronologically satisfactory. The work of the latter, in consolidating and setting the seal upon that of Nehemiah's second visit, assumes the place of a natural sequel[3] and avoids the difficulties of the half-century gap necessitated by Van Hoonacker's dating. No question arises as to the wall (Ezr 9^{9}), for without it the subsequent reforms of Nehemiah and Ezra would have been quite impracticable. Moreover, the attempts to explain away, on the hypothesis of the 'late' date for Ezra, the three passages which constitute some of the evidence adverse to it become unnecessary:[4] in fact they now assume a proper significance. Nehemiah would naturally be present at the reading of the Law since he was the pioneer whose work prepared for its acceptance (Neh 8^{9}); it would also be reasonable that he should be first to seal the covenant implementing it (Neh 10^{1}); and, finally, the coupling of his name with that of his collaborator Ezra would appear to form a fitting conclusion to the series of genealogies (Neh 12^{26}).

Sidney Jellicoe.

Chichester.

[1] W. M. F. Scott, in The Expository Times, lviii. [July, 1947], 263 ff.; E. Johannesen, *Studier over Esras og Nehemjas Historie* [Gad, Copenhagen, 1946] (not seen by present writer; known to him only from a review in the 1947 Book List of the Society for O.T. Study); W. F. Albright in *The Biblical Archæologist*, IX. i. [February, 1946] 13. On this scholar's change of view see H. H. Rowley, *The Rediscovery of the Old Testament* [1946], 33 n.

[2] 10^{1-40} in Hebrew.

[3] Cf. *e.g.*, the law of tithes in Neh 13^{10-13} and 10^{38} (^{39} in Hebrew), and see, generally, L. E. Browne, *Early Judaism* [1920], 192 ff.

[4] *E.g.*, Oesterley and Robinson, *History of Israel* [1932], ii. 115 f.

Rome and Marriage.

As a constant reader of The Expository Times I trust I may be allowed to correct one or two statements made in the review printed in the September number under this heading. Owing to the vacation, the number has not reached me till to-day (September 16), so that I think it

better to write at once, without waiting to see the pamphlet reviewed.

The Catholic Church teaches that matrimony is a sacrament, and therefore claims the right to insist that her children shall observe certain formalities in its celebration, under penalty of the marriage being null and void in her eyes, or merely unlawful, as the case may be. But 'the modern Roman priest' does not usually advise the Roman Catholic partner simply to treat the marriage as null and void, but rather have it set right, and if this be done, the children are canonically legitimized. The Church would certainly desire that the non-Catholic party should become convinced of her truth, but it would be truer to say that she is mainly concerned with the faith of the children.

I trust that what 'must shock the moral sense of every one whose conscience has not been enslaved' is primarily the appalling degradation into which to a large extent marriage has now-a-days fallen, owing to the belief that the State can make and unmake marriages, to an extent never claimed by the Catholic Church.

C. LATTEY, S.J.

Heythrop College, Oxon.

Entre Nous.

'Punch' and the Church.

The Rev. Dr. A. L. Drummond has turned his talent for research into a direction far from serious, and yet extraordinarily interesting, in *The Churches Pictured by 'Punch'* (Epworth Press; 5s. net). Opposite the title page he sets some words of George Macdonald's: 'It is the heart that is not yet quite sure of God that is afraid to laugh in His presence.' Somebody else once said that you are never quite sure of a truth till you can laugh at it. Certainly 'Punch' has acted as an antiseptic in social, political, and religious life from the time in 1841 when it first appeared. Dr. Drummond surveys the course of its biting commentaries generation by generation, on the way giving us many instances of the satire both grave and gay that enlivened its pages. Indeed Dr. Drummond's book turns out to be itself an account of the progress of religious life and thought since the middle of the nineteenth century mirrored in the thought of an onlooker ('Punch') who was often as serious as he was frivolous. Dr. Drummond's book, therefore, is as entertaining as it is suggestive. The stories and sketches and pictures reproduced are sometimes chestnuts (because they have become classical), but often they will be novel to this generation. An instance of one of the latter kind from the biography of Bishop Walsham How concerns a certain Dr. Mountain, son of a beggar, who became Bishop of Durham. George the Second, searching for a new Archbishop of York, consulted Mountain, who replied: 'Hadst thou faith as a grain of mustard seed thou wouldst say to this *mountain* (laying his hand on his heart) "Be removed and cast into the See." George laughed heartily and gave Mountain the See of York.'

Liberty.

In a recent book by Principal W. D. Lamont on *The Principles of Moral Judgement* the following passage would seem to throw a considerable amount of light on the experiences of the last few years in regard to India. The writer has been trying to show that the recognition of Liberty is more fundamental than the recognition of Capacity and Merit, and he says: 'This is I think . . . the inevitable conclusion to be drawn from the history of empires, from the experience of powerful states in their relations to smaller ones, and from the experience of governments engaged in the difficult task of promoting peace and prosperity in a community composed of groups with different cultural, racial and religious affinities. Even setting aside the more narrowly selfish motives which may operate, there is a decided tendency for the dominant partner in such an association to think in terms of efficient administration, and, with its own liberties well secured, to forget that liberty is a natural aspiration of the human heart. There is a tendency to feel indignant when the conscientious bearing of the "white man's burden" evokes little gratitude, and to ignore the fact that benevolent paternalism bent on doing what is best for "the lesser breeds" is always a menace to liberty. In point of fact, no association of individual peoples has ever been successful unless practical policy has been guided by the idea that "fundamental rights," based on the conception of liberty, take precedence over obligations and rights based on the conception of merit. This priority being in principle recognized, it is perfectly possible to secure general acceptance of a practical scheme involving considerable inequalities, provided that these inequalities are seen to be necessary for the pursuit of a common good. But if the priority is not recognized—or, what is equally important from the practical point of view, if there is a feeling that it is not being recognized—the association will always be an uneasy one, and liable to violent disturbance. Anti-foreign demonstrations in countries where the great powers are influential, are often the result not of any sense of mismanagement or exploitation, but of over-management, and of the feeling that what is vaguely called "moral equality" is being denied.'

Poetry.

It is impossible to criticize an anthology. An anthology is a gathering of flowers. No man can, nor would he if he could, gather all the flowers in any garden. He must of necessity select those which are his favourites. If a man include this or that in his anthology and if he be asked why, all he need answer is, 'I liked it'; and if he

omit this or that and be asked why, all he need answer is, 'I liked it not.' We therefore read an anthology, not with any thoughts of criticism, but with gratitude that some one should give us, not only the poems which he has found but also the poems which have, in Carlyle's phrase, 'found him.' In his *Anthology of God* (Cassell; 7s. 6d. net) Sir James Marchant has given us one hundred and thirty-two poems by ninety-four authors. There are some almost startling omissions. There is nothing by John Milton or Francis Thompson, to mention but two. None the less there is a panoramic view of English religious poetry, ranging from John Donne, Phineas Fletcher, George Herbert, and Robert Herrick of the sixteenth and seventeenth centuries down to Harold Monro, G. K. Chesterton, and Herbert E. Palmer of our own times.

Since it is always true that a poet is a man who sees and hears and feels things more vividly than other men, it is always a heart-searching experience to listen to the poets at prayer.

O, make us apt to seek and quick to find,
Thou God most kind;
Give us Love, Hope, and Faith in Thee to trust,
Thou God most just;
Remit all our offences, we entreat,
Most Good, most Great;
Grant that our willing though unworthy quest
May, through Thy grace, admit us 'mongst the blest.

Such is the petition of Thomas Heywood. T. S. Eliot in a prayer for forgiveness gives us, not only a prayer, but a merciless analysis of human weakness.

Forgive us, O Lord, we acknowledge ourselves as type of the common man,
Of the men and women who shut the door and sit by the fire,
Who fear the blessing of God, the loneliness of the night of God, the surrender required, the deprivation inflicted,
Who fear the injustice of men less than the justice of God,
Who fear the hand at the window, the fire in the thatch, the fist in the tavern, the push into the canal,
Less than we fear the love of God.
We acknowledge our trespass, our weakness, our fault, we acknowledge
That the sin of the world is upon our heads; that the blood of the Martyrs and the agony of the saints
Is upon our heads.

We may conclude our quotations with a verse from George Herbert which is advice, and good advice, for those who go to church.

Judge not the preacher; for he is thy Judge:
If thou mislike him, thou conceiv'st him not.
God calleth preaching folly. Do not grudge
To pick out treasures from an earthen pot.
The worst speak something good: if all want sense,
God takes a text, and preacheth patience.

This is a most interesting and helpful anthology because it draws its material from a very wide circle and there is much in it that is quite unhackneyed.

A very different book is *Division*, a poem by E. H. W. Meyerstein (Blackwell; 5s. net). It is the story of a spiritual odyssey and has as its text, on its title page, the lines of Shelley:

True Love in this differs from gold and clay,
That to divide is not to take away.

The writer makes what is at once a claim and an admission,

This book contains a body of proved truth,
Set out dispersedly, as instinct bade,
And therefore is its form strained and uncouth.

It is an attempt to forge out a philosophy based on personal and often mystical experience of life.

Division like the throbbing of a tooth,
Is an adviser that by pain we live
And by successive losses rewin youth.

Mr. Meyerstein has two outstanding gifts. One is his gift for striking and vivid simile.

As underneath a railway arch a bird
Will fly bewildered, and fly out again
Just as the advancing engine's shriek is heard;

Even so spasmodic in a world of pain.
Comes revelation's shadow on the wall
Of our much shaken sense and we attain.

Or again,

Truth shone in patches, like the glorious eyes
Swept off by pressure of a finger on
The outspread wings of peacock butterflies.

Or still again,

My voice is as the finger of a child
Upon a piano in a hurricane.

His other gift is that he sometimes achieves a certain epigrammatic quality which pierces to the heart of things and enshrines a truth in memorable lines.

While earth exists there still are souls to slay;
Long, long remains the contest undecided;
Science has one more deadly card to play;
Won is the war; the atom is divided.

This is a book of a richly stored mind thinking aloud, and, as he says himself, of a 'questing nature primed for God.'

WILLIAM BARCLAY.

Printed in Scotland by MORRISON & GIBB LIMITED, Tanfield Works, and Published by T. & T. CLARK, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to THE EDITOR, King's Gate, Aberdeen, Scotland.

STUDYING AT HOME for a UNIVERSITY DEGREE

By the Rev. JOHN PITTS, M.A., Ph.D.(Lond).

ANYONE who, for the first time, scans the Pass Lists of the University of London will be surprised to see opposite many names of successful candidates the words 'Private Study'. The meaning of these two words in this connection is that the student has prepared for the examination in his own way at home, without going into residence at a college or attending prescribed courses of lectures.

London University has always championed the cause of the 'External Student', as he is called. For such it lays down no rules as to methods of preparation; it simply asks that the student shall pass its examinations. He may get his learning in any way he thinks best, and at any time most convenient to himself. Moreover, there are no restrictions as to age, sex, or creed. If the student passes its educational tests the University will grant him (or her) its degrees and diplomas.

This comparative freedom from restriction as to methods of preparation makes it possible for the student to follow his usual calling while working, in his spare time, for a degree. He can learn while continuing to earn his living—a very important consideration for those who are compelled to rely upon their own financial resources. He may remain a teacher, or a minister, or a clerk, and at the same time enjoy some of the advantages of a university education.

But to enjoy these advantages and to carry his preparation for an examination to a successful conclusion, the *student needs definite guidance and help*; and these he can obtain by taking up Correspondence Courses of Study with that well-known and highly successful institution, Wolsey Hall, Oxford. He can do as many thousands of others have done and are doing—*learn by post.*

Some people may think that this is an impossibility, but the writer can point to his own experience as cogent proof to the contrary. Three years after leaving the Theological College he began to feel the need of a University degree. But how was it to be obtained? That was the question. He could not leave his work, for he had no private income; moreover, there were others dependent upon him.

There was, therefore, nothing else to be done but to try a correspondence course. This he did, as a student of Wolsey Hall, and he has never regretted it. Not only did he pass the Matriculation, the Intermediate Arts, and the Final B.A. examinations at the first attempt, but he was fortunate enough to secure the coveted First-Class Honours at the Final.

Thousands of others have tried the same method of preparation, with results of which they need not be ashamed. They have found in the Wolsey Hall course of study—with its Reading Schemes, Weekly Lesson Notes, Model Answers, Inquiry Forms and Tutors' Corrections—all the help they could desire in order to ensure success. And, moreover, what is of prime importance, they have found this method of preparation wonderfully inexpensive.

Write (mentioning exam. or Degree) for Prospectus, post free from C. D. Parker, M.A., LL.D., Director of Studies, Dept. GE 80,

Wolsey Hall, Oxford

PROPRIETORS: DIPLOMA CORRESPONDENCE COLLEGE, LTD.

MOWBRAYS

THE SPIRIT OF CHURCH HISTORY
By the Right Rev. J. W. C. WAND, P.C., D.D., *Lord Bishop of London.*
Just Published. Boards, **5s.** (*Post* 3½*d.*)
A 'bird's-eye view' of the origins of the Early Church, of its struggles with civilized Rome and with barbarism in the West, and of its subsequent development into the complex organism of the present day.

TO THE HEBREWS
A Dogmatic and Devotional Commentary.
By the Rev. BEDE FROST.
Ready shortly. Cloth, **6s. 6d.** (*Post* 5*d.*)
A theological and practical commentary on the Epistle on the same lines as the author's previous commentary on *Ephesians–Colossians.*

THE MEANING OF MASS By the Rev. BEDE FROST.
New Edition. Quarter Cloth, **4s. 6d.** (*Post* 3½*d.*)
A practical and devotional treatise on the Eucharist in the form of a commentary on the Roman Mass, which in the author's opinion expresses better than any other liturgy the mind of Western Christendom.

THE MAKING OF SERMONS
By the Rev. Canon S. P. T. PRIDEAUX, D.D.
Just Published. **4s. 6d.** (*Post* 3½*d.*)
A book on Preaching that will be useful to lay readers as well as to clergy and ordinands.

A DIRECTORY OF CEREMONIAL
Alcuin Club Tract XIII.
Just Published. Quarter Cloth, **5s.** (*Post* 5*d.*)
Fourth Edition revised, with Appendix of Illustrations.

A. R. MOWBRAY & CO. LTD., 28 Margaret Street, London, W.1
9 High Street, Oxford — 5 Albion Place, Leeds, 1
39 Cannon St., Birmingham, 2 — 44 Brazennose St., Manchester, 2

Distinctive Printing

WILL ALWAYS APPEAL!

We shall be pleased to submit suggestions for your **PRINTING** and **PUBLICITY REQUIREMENTS**

Write for particulars now to

MORRISON & GIBB Ltd.
PRINTERS • • BOOKBINDERS
TANFIELD, EDINBURGH

W. & A. K. JOHNSTON Ltd.
LITHOGRAPHERS • MAP PRINTERS
EDINA WORKS, EASTER ROAD, EDINBURGH

LUTTERWORTH

Recently Published :

Religion in the Victorian Era

(2nd Impression)

L. E. ELLIOTT-BINNS

'This is a very useful book. It will be an indispensable source of most varied and accurate information for whoever studies the subject.'—Elie Halevy in *The Listener.* **21s.**

Reformation Old and New

A Tribute to Karl Barth

Edited by F. W. CAMFIELD

'The doctrine is here presented without distortion . . . a handy and reliable guide.'—*Church Times.* 'Dr. Camfield's essay presents a useful sketch of the "present stage" of Barth's theology.'—*Expository Times.* **18s.**

The Transmission of the Faith

GODFREY E. PHILLIPS

'While the book deals with the Jewish religion and the early centuries of Christianity, its survey of Africa, China and India is of exceptional value to the rising generation of students.'—*Public Opinion.* **10s. 6d.**

Whither Theology ?

WILLIAM ROBINSON

'It is to be hoped that this little book's vigorous style will attract a wide circle of readers.'—*Church Times.* **7s. 6d.**

Christ is Alive

G. R. BEASLEY-MURRAY

The author re-examines the evidence for the Resurrection of Jesus Christ and draws out its implications for the common life of men and women in the world of to-day. **7s. 6d.**

The Travelling Bookman

John Murdoch of Madras

A. W. McCLYMONT

'Dr. McClymont has made the narrative live. This is not a prosaic record of events, but a story into which is woven the romance of a remarkable career.'—*Glasgow Evening Citizen.* **6s.**

The Topical Bible Concordance

Edited by D. M. MILLER

A handy companion to the Bible for ministers, missionaries, and Christian workers. Scripture texts are arranged under subject headings for easy reference. With a foreword by Dr. Graham Scroggie. Cr. 8vo. 128 pp. **5s.**

LUTTERWORTH PRESS

LONDON AND REDHILL

THE HOLY SPIRIT

AND THE

GOSPEL TRADITION

A Study in the Doctrine of the Synoptic Gospels

By C. K. BARRETT

15s.

Contents : Introduction : The Conception of Jesus by the Holy Spirit : The Baptism of Jesus : Conflict with Evil Spirits—Temptation and Exorcism : Jesus as Miracle Worker : Jesus as Prophet : Other Passages : Jesus and the Spirit : The Spirit and the Church : Why do the Gospels say so little about the Spirit ?

A work of scholarship of the first importance.

S.P.C.K.

Northumberland Avenue, London, W.C.2

Christian Discussion Groups

THE REAL NEEDS OF MEN TO-DAY

By LINDSAY DEWAR **1s.**

Each section of this pamphlet is intended to serve as a basis for a short introductory talk which will provide the facts and the stimulus to discussion.

THE CHRISTIAN FAITH AND THE MODERN SITUATION

By CLIFFORD GILL **9d.**

In this pamphlet Mr. Gill shows how the Church must play an integral part in constructing a new Social Order. Questions for discussion are suggested and there is a valuable bibliography.

THE ECUMENICAL MOVEMENT

By H. G. G. HERKLOTS **1s.**

Discusses the possibilities of co-operation in fellowship.

S.P.C.K.

Northumberland Avenue, London, W.C.2

National Society,

69 Great Peter Street, London, S.W.1

THE EXPOSITORY TIMES. *Registered for Transmission by Canadian Magazine Post. Entered as Second-Class Matter, 15th March 1929, at the Post Office, Boston, Mass., U.S.A.*

PUBLISHERS—T. & T. CLARK, 38 GEORGE STREET, EDINBURGH, 2. *Annual Subscription, including postage, 16s. 6d. net.*

AGENTS—WILLIAM DAWSON & SONS LTD., LONDON, E.C.4. CHARLES SCRIBNER'S SONS, NEW YORK, U.S.A.

ADVERTISING DEPARTMENT—KING'S GATE, ABERDEEN. *Rates - £7, 7s. per page; smaller spaces pro rata. 'Copy' to be received not later than the 1st of the previous month.*